

OUR CONFERENCE NUMBERS.—No. 3.

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Getting Back the Creative Faith.

THE Rev. W. Alex. Grist delivered a quite remarkable address on the Conference Tuesday afternoon in connection with the Conversation on the Work of God. An attempt is made in these notes of the address to reproduce the main lines of thought without pledging Mr. Grist to the phrasing.

The decreases this year did not surprise him, and he deprecated pessimism about them. They came as a challenge to thought and faith. An enquiry into their causes would carry us far beyond the boundaries of our own Church. All Churches seem to be suffering from the same maladies. Really the causes of the evil deplored are not confined to the Christian Church, but they are in part due to the spirit of the age. It is true that the Church derives its life from supernatural sources; yet its organizations develop in this world and are fashioned more or less by its spirit. The past shows how intensely susceptible the Church is to these influences. For example, the Roman Empire, impregnated with a grandiose imperialism, influenced the Church with the same spirit and made it Imperialistic, too. The pity was not that the age affected the Church, but that it too often dominated it.

We should not forget the potency of ideas. We had seen a whole nation changed by the idea of the State, its nature and its rights. Modern thought operated for good or for evil.

Two tendencies reached their maximum expression in the nineteenth century—Materialism and Individualism. Materialism concentrated thought and desire on the outward. Even ethics were conceived externally. Dominated by science the Church itself suffered from refined materialism and respectable selfishness. Our life might be described as sober sensuality with self as the centre.

The other tendency was Individualism. There was much that was great and true in it. Luther's affirmation of the rights of conscience had as its possible logical implication Individualism run mad. The authority of law was slighted and thrust aside. Do not wonder that people should repudiate the authority of the Church, for Christianity lays a cross on society.

Towards the end of the nineteenth century a great change came. The two tendencies just named were discredited. Souls began to wake up. Amid the anarchy and confusion of Individualism there came a new sense of the claims of communities. But the Churches were slow to utilize the new forces, and we have not yet recovered the confidence of the people.

There were also most menacing ills within the Church itself. The Churches not only shared the temper and ideals of the world around but they lacked spring and buoyancy. A remnant only remained. Then there was uncertainty and theological disintegration. No attempt is made to impute blame; but the intellectual processes helped to destroy confidence. Good and ill blended. There was indifference to Denominationalism. There was a diffusion of tolerance and a talk about the underlying common Christianity. And if one Church is as good as another, Why join any Church?

Another source of weakness was that the Churches were stodgily respectable. There was false pride and snobbishness. The old fires had burnt out, with the result of arch-formalism, poverty-stricken prayers and a dying-out of class-meetings. There came to our Churches a craving for the social prestige of the Church of England. Children of Nonconformists were taken to Anglican Churches for baptism. Nonconformist brides and bridegrooms went there for their marriage.

At the root of all the ills, was the loss of the great spiritual experience of God.

Having thus diagnosed the evil, Mr. Grist proceeded to discuss possible remedies. A really great Church was made by the Upper Room. Its true greatness was of the spirit—faith, love, enthusiasm. It is not a machine, but a living organism. Hence no federation

will of itself arrest decline. The nation's need is of living churches. It is the nation's soul that needs recovering and saving. Allusions were frequently made to the time when our young men will return. This war was a great discipline. In some respects it had come with the force of a revelation. But we must not assume therefore that this new experience would make all men who took part in it more spiritual. Among others things, war awakens and strengthens the animal in man. We do not judge. The officers and men are splendid. But what they will all need is the Gospel.

This brought Mr. Grist to his central position. No schemes of union, no elaborate organizations, no special missions will remedy our ills. We have got to get back the creative faith. Christian experience is spiritual. It comes from contact with Christ. Our message of salvation must have the authenticity of a genuine spiritual experience. We offer no opposition to culture; but no new culture can take the place of the Gospel of Power.

To command the loyalty of our people we must meet their deep, abiding needs. Our evangelism must be continuous, broad, adaptable.

From this point Mr. Grist passed to our Sunday School decreases and the Church's duty to the young. We needed something of the nature of the preparation which preceded Confirmation in the Church of England. There should be an annual service for the reception of young people into the Church. The sacraments should be recognised more fully. It was advisable to use a form of service which expressed clearly, briefly and positively the meaning of infant baptism. The Lord's Supper should be observed more frequently, not merely as a memorial service but as a solemn eucharist, a holy communion, the central act of Christian worship, in harmony with the noblest sacramental view of creation.

Our Church should supply us with a service book which while leaving ample room for extempore prayer, would meet the need for a common and responsive service.

Mr. Grist's closing words were that the Church of the future must not depend upon popular preaching. Our supreme need is not crowds, but a well-knit Church, strong at the centre and sure of central things. We need men and women of great personal devotion, high character and fragrant saintliness. "Great causes fail oftenest through lack of personal virtue," J. S. Mill had said. Our Church must be sure of its great evangelical message; it must have power to generate and sustain a deep mystical experience; it must fully recognise the idea and significance of the sacraments. Might God through Christ pour out His Holy Spirit upon the United Methodist Church and endue them richly with all needed grace, so that they might be furnished for service and minister to the necessities of the people of this age.

The above is only a bald reproduction of an address which greatly impressed and moved the Conference.

The Anglican Mission.

DEAR SIR,

To the Editor of THE UNITED METHODIST.

Permit us the hospitality of your columns for a united appeal to the members of the Denominations we represent to avail themselves of such opportunities as may offer to give expression to the sympathy, which is certainly felt by them, with the forthcoming Anglican Mission of Repentance and Hope. Circumstances will vary in different localities; facilities for co-operation may be greater in some quarters than in others; but everywhere alike it is open to us to remember, where remembrance is of most avail, this great effort of a Sister Communion. The momentous character of this time, if it does not avail to heal divisions, forbids controversy and aloofness, and calls for a manifestation of that unity of the Spirit, which our divisions have been allowed too often to conceal.

With not less insistence—may we add—do these days call upon all who hold pastoral office in our Free Churches to continue steadfastly in prayer and in the ministry of the Word. Never were there so many

mourners to be comforted; never so many made accessible through the discipline of anxiety and distress to the Gospel of Christ. The opportunity presented to our ministerial brethren, and so the demand upon their service, is immeasurable. No need to remind them whence their sufficiency must come, or how importunately it should be sought, that they may abound unto every good word and work. We may, however, point to the fact that in growing numbers throughout the land, devotional meetings are being held of Ministers of all our Denominations, drawn into closer fellowship by their common need, and by their desire to strengthen one another's hand in God. We urge the convening of such meetings of ministers where as yet they have not been held; and as earnestly we commend the multiplication of such Prayer Circles—groups of Christian people, meeting not informally—as are being promoted by the Laymen's and Women's Christian Crusade.

In every way—whether by complex organization, or by the simplest and most spontaneous—let us give diligence that we make response to the solemn and unexampled demands of this time.

Thanking you for your valued assistance in bringing more speedily than would otherwise be possible, this brief message to the notice of all our Free Churches.

We remain, dear Mr. Editor,
Yours faithfully,

D. BURFORD HOOKE,
Chairman of the Congregational Union of England and Wales.

A. T. GUTTERY,
President of the Primitive Methodist Conference.

W. M. MACPHAIL,
Moderator of the Synod of the Presbyterian Church of England.

R. WADDY MOSS,
President of the Wesleyan Methodist Conference.

THOS. PHILLIPS,
President of the Baptist Union of Great Britain and Ireland.

J. H. SHAKESPEARE,
President of the National Free Church Council.

J. B. STEDEFORD,
Ex-President of the United Methodist Conference.

The late Mrs. A. S. D. Abercrombie.

WE much regret to announce the death of Mrs. A. S. D. Abercrombie, sister of Rev. Thomas Naylor, and widow of Rev. R. E. Abercrombie who died in Jamaica, Mrs. Abercrombie was born at Owersby, Market Rasen, on April 2nd, 1850. She was the eldest of fourteen children, twelve of whom lived to an adult age—nine sons and three daughters. Three of her brothers became ministers—Rev. T. Naylor, United Methodist; Rev. Benjamin Dent Naylor, Congregationalist, U.S.A.; Rev. Arthur Naylor, Episcopal Methodist, U.S.A. Her father, Sanderson Naylor, was a local preacher in our Market Rasen Circuit for over sixty years. The late Rev. T. Dent, of the U.M.F.C., was her uncle, and Rev. Jabez Dent, of the same Church, her cousin, as is also Rev. T. J. Dent, Congregational minister, U.S.A. In 1876 she married Rev. John Gubbin, of the U.M.F.C. He only lived six months after the marriage. Some years after, his widow married Rev. R. E. Abercrombie. They went out on special deputations to Jamaica, and there Mr. Abercrombie died. His widow returned to this country, and was soon appointed to the Alverstoke Branch of the National Children's Home and Orphanage. Of her work there, Dr. Kelynack speaks in the warm appreciation given below. Mrs. Abercrombie did much work in the U.M.F.C. churches in creating interest in Chadwick House at Alverstoke, and in the Homes generally. The funeral service was conducted by Rev. W. Hodson Smith, the Principal of the National Children's Home and Orphanage. Among those present were Rev. T. Naylor, Mr. John W. Naylor (Barnetby, Lincolnshire), Mr. Albert Naylor (Northampton), Mrs. Merry (sister), Mrs. Penistan (sister), Dr. and Mrs. Terry, and representatives of the National Children's Home and Orphanage.

A MOTHER OF LITTLE CHILDREN

AN APPRECIATION BY T. N. KELYNACK, M.D.

Mrs. Abercrombie has lived and died in the service of motherless and needy little children. As medical adviser to the National Children's Home and Orphanage, I was privileged from time to time to get behind the scenes at Alverstoke, and see for myself something of her self-sacrificing, never-ending, loving devotion to helpless and oftentimes hopeless little sufferers. I count it a duty to offer this tribute to one who has rendered unique service to the cause of stricken children. Mrs. Abercrombie was unique. She was a personality who possessed an instinct for child saving. The rickety baby, the mal-nourished infant, the diseased little one stirred in her the great mother-spirit. She saw beauty behind the deformities of the flesh, nobility in the little outcasts of society, and the Christ-child in every frail, tiny foundling. Mrs. Abercrombie was called to be a minister to the weak and wayward lambs of the Master's flock. No case seemed so bad as to discourage her brave, womanly spirit of service. Her courage faced unpleasant duties, and oftentimes won victories, in spite of apparently insuperable difficulties. Frequently would she take dying little ones into her own room, and tend them herself, day and night. Mrs. Abercrombie possessed the rare gift of mothering, and even where medical science had its limitations, her pluck and patience and mother-love often found a way. Many of our children owe their life to this Saviour-servant of Christ's rejected and neglected little children of sorrow. For fifteen years Mrs. Abercrombie gave of her best to the work of

Chadwick House at Alverstoke. I recently saw her, and found her eager to return to her life-work in the enlarged and modernised Chadwick House, which had been prepared to meet the growing needs of her work. I sincerely trust some means will be found whereby the name of this true saint in the service of childhood will through all future days be associated with the House and Home she loved so well, and the cause to which she dedicated the ripe years of her life.

Happenings.

—Mr. Redmond has written to the Prime Minister that delay in making public the text of the new Irish Bill will be fatal.

—Two statutory commissions are to be set up to enquire into the conduct of the campaigns in Mesopotamia and in Gallipoli.

—Sixteen munition workers employed in filling big shells at Glasgow have been fined the full penalty of £3 each for being absent from work.

—The Miners' Federation is protesting against the recent increase of the price of coal from 4s. to 6s. 6d. for the Monmouthshire and South Wales District.

—Professor Armstrong says that the potentialities of coal scientifically used are such that we may still memorialize the Government to prohibit the use of raw coal as a fuel.

—The Southwark Local Tribunal has granted conditional exemption to 130 members of the London Fire Brigade. All of them are under 25 years of age, and 115 of them are single.

—On January 31st the number of children excused from school to do agricultural work was 8,026; on May 31st it had risen to 15,753—14,441 boys and 1,312 girls—a general increase of 96 per cent.

—"Kill all flies; screen all food; burn animal and vegetable refuse, keep the dust-bin covered and dry," are the rules for the warmer weather suggested by the National League for Physical Education and Improvement.

—Sir Victor Horsley, the eminent surgeon and publicist, has died of sunstroke in Mesopotamia, where he was serving with the Army. Sir Victor was a strong advocate of temperance. He almost revolutionized the surgery of the brain, and was in fact the pioneer of brain surgery.

—The London Orphanage Schools meat bill has increased by £1,000 a year.

—The sale of meat at Smithfield was 1,467 tons below the weekly average last year.

—Hit by a ball, Private R. Cuthbert, who had lost his speech, cried out; he could then talk normally.

—Last week a lock of hair cut from Thackeray's head after his death was sold for £20.

—The Birmingham and Wolverhampton evening papers on Monday last raised their price to 1d., owing to the great increase in the cost of paper.

—While trying to catch frogs, two children, aged nine and seven years, respectively, were drowned in a pool in a disused quarry near Blackburn.

—A tobacconist stated at Clerkenwell County Court that the war had caused a considerable falling off in cigar smoking.

—Mr. Walter Runciman, M.P., has written a letter in which he says that by the end of the month he will be restored in health and able to return to his work with all necessary vigour.

—Poor Law accommodation amounting to some 40,000 beds has been placed at the disposal of the War Office.

—Lady Wolseley says that the difficulty is not in obtaining women workers for the land but in getting farmers to have them.

—The case of every conscientious objector sentenced to imprisonment will be submitted to the Central Appeal Tribunal.

—The first woman hand-sawyer has been introduced into the chair and furniture trade of High Wycombe.

—An apprentice glass-blower, aged fifteen, charged at the Newcastle Munitions Tribunal with being absent from work, was stated to be earning 50s. a week.

—Out of £83,000 left by her, Miss Lillian Morison Buchan, of Craig, Glasgow, bequeathed £31,500 to charities.

—Miss Janet Luke Muir, of Culross, Fife, has left her estate, valued at £36,404, to the Home and Foreign Missions of the Church of Scotland.

—The New Zealand Government proposes to introduce bills to prohibit increases in rent and to abolish "shouting" in hotels.

—Of 583 bags of English mails which arrived in Australia on Friday, 185 contained 752,000 letters, of which half came from the troops abroad.

—Sir William Ramsay, the famous scientist and discoverer of "Krypton," died at his home at Hazlemere, Bucks, on Sunday morning.

—Mr. Charles John Holmes, Director of the National Portrait Gallery, has been appointed Director of the National Gallery. He is the son of the Rev. Charles Rivington Holmes, of Stratton, Cornwall.

—The Kitchener Memorial Fund reached a total of £50,000 in six days. Mr. T. Fenwick Harrison has since offered £50,000 to the Fund on condition that this amount is to be kept as a free fund to help such wounded officers and men as the Committee may think fit outside any Home that may be erected.

—"Here the terrible truth of eighteen months ago is still terribly true; the men in the trenches are betrayed by an enemy at home." This is one of many striking sentences in a Memorial demanding the withdrawal of all drink licenses in the United Kingdom for the period of the war signed by men of all shades of politics and representatives of the Army and Navy, the learned societies of the great industries of the country.

Things that are being Said.

The Treatment of Enemy Prisoners.

ENGLISHMEN will not tolerate any defection from chivalrous conduct in their treatment of prisoners.—DR. ROBERT BRIDGES.

Sober by Act of Parliament.

The phrase, "Men cannot be made sober by Act of Parliament," is incorrect. Better laws, better regulations, do produce vast improvement.—LORD D'ABERNON, Chairman of the Board of Control.

The Ministry.

The ministry must be brought to a fresh and fuller realisation of its evangelical and soul-saving mission. Our preachers must become director, intenser, and more whole-hearted in fulfilling it.—The "Methodist Times."

What the Germans can Beat us At.

It is to be hoped that our Government will not be tempted by the treatment of English prisoners in Germany; into anything in the nature of reprisals. Arguing even on the lowest ground, the German will always be able to beat us at that game.—The "Christian World."

The Terms of Peace.

Men talk of the terms of peace. They matter little. With a Germany victorious, no terms could secure the future of Europe; with a Germany defeated, no artificial securities will be wanted, for there will be a stronger security in the consciousness of defeat.—MR. J. W. HEADLAM, in the "Nineteenth Century."

The Saying of Grace.

I repeat my plea, for our own sake, and for our children's sake, that the saying of grace be not discontinued in any Christian home; and I would add only this—that the children be also instructed in the truth of the saying, that "Thanksgiving is good, but thanks-living is better."—COULSON KERNAHAN, in "The Christian."

Lamplighters in the Spiritual Kingdom.

I have stood on the Calton Hill, Edinburgh, at evening, and watched the lamplighter on his rounds until the lovely Princes Street stood out an unbroken line of golden light. And I have seen other lamplighters in the spiritual kingdom light lamp after lamp until to many thousands who walked in darkness the streets have been bright with wondrous illumination.—DR. J. H. JOWETT.

Our President's Ministry.

My ministry has been a human one. I have never taken politics or economics into the pulpit. It is my aim to present the ideals of Christianity. Men find strength as they ascend to the Christ of the New Testament. As we unite men to great ideals and good causes we assure their salvation, and settle all our questions of State and Church and humanity.—REV. T. J. COX.

Something Wrong in Methodism.

There is something wrong that is fundamental, vital, and general. At the root of all the causes there is a cause. It is something definite, tangible, and ascertainable. I do not claim to have discovered it. Perhaps it is not in the power of any one man to find it, and if he did it would not be of any use. The discovery must come to the Church as a whole.—REV. SAMUEL CHADWICK, in "Joyful News."

This, Not That.

We think now and then of the graves in many lands, of the skeletons in rags hanging on the wire yet, in Gallipoli; and as we think of one, or all of these, would we not choose to be one or all of these, rather than the man who, at a time like this, can build his houses of cedar, heap together drinking vessels of gold and silver, instruments of music, or even of fleshly lust?—ARTHUR HOYLE, in the "Methodist Recorder."

The late Mr. Percy Illingworth.

Percy Illingworth was one of those men whose acquaintance you are proud to make, and still prouder to retain. He was the soul of sensitive honour, and it added to a man's self-respect when he felt that he had won his friendship. His old associates miss him sadly. His clear, straight, fearless vision, his unselfish loyalty, and his ardent patriotism would have been invaluable in this war.—MR. LLOYD GEORGE.

Kicking against Anthropomorphism.

I never kick against anthropomorphism, as many do. I welcome it and glory in it. The Incarnation is the supreme vindication of it. Besides, why is it degrading to think of God in terms of man? Is not man the highest that we know? And how can I conceive of the Deity other than in human terms? For this reason I always think Browning more safe and useful and true in his philosophy than Wordsworth.—REV. J. ERNEST RATTENBURY, in the "Christian Commonwealth."

Slavophilism.

Slavophilism is built upon love: a perennial, tender, enthusiastic love of the Slav soul, as it comes to us through the course of the ages in the striking features of its childhood; in the candid simplicity of those clustered within the precincts of its monasteries; in the somewhat superstitious but ever youthful ingenuousness of its religious life; in its firm, unshakable adhesion to the creed and standards of Orthodoxy; in its moral and intellectual shrinking from Western ideals.—A. PALMIERI, O.S.A., in "The Dublin Review."

United Methodist Church Conference, Rochdale, 1916.

Conference Proceedings.

TUESDAY.

The Conference has come to its last day of sessions. The attendance at the Devotional Service this morning was not very large, as many representatives have returned home.

The service was conducted by the Rev. J. H. Rodda, who led the Conference in prayer, after the opening hymn: "The King of love my Shepherd is." Taking as his text: "That ye being rooted and grounded in love, which passeth knowledge and understanding" (Eph. iv. 17, 18, 19), the speaker said this epistle moved on an exalted plain, but Paul's grasp of intellectual and spiritual life was sure. The first duty of a believer was to become a pupil in Christ's school and know love—and yet love could not be known in all its fullness. They could not know life or personality; and it was the same with love, human and divine, which had its birth in the heart of God. The sum of all love, multiplied by itself could not equal the love of God. The three great elemental problems of the human race are represented by three words—sorrow, death, and sin—and yet the love of Christ goes deeper than all these. And who were the men who could understand and grasp the idea of God's love? Those who had their roots grounded in love.

BUSINESS RESUMED.

At 10.15 the business session was commenced with the Ex-President in the chair, the attendance being much improved.

After the reading of the Journal the Conference considered the remainder of the resolutions from District Meetings.

SYMPATHY WITH REV. E. HALL.

The Conference Secretary announced that they had received the news of the death of the daughter of Rev. Edwin Hall, and the Conference resolved to send a message of condolence with Bro. Hall.

ILLNESS OF REV. JOHN LUKE.

The Connexional Secretary announced that the Rev. John Luke had been called upon to pass through a very serious and perilous operation, which he was glad to say had been so far successful. He moved that a letter of sympathy and good wishes be sent to Bro. Luke. The Conference sympathetically agreed.

GUARDIAN REPRESENTATIVES.

The Hanley District, which has felt some grievance in relation to the election of Guardian Representatives, submitted the following resolution:

"That the Conference be respectfully requested when appointing Guardian Representatives to have especial regard to the reasonable claims of the various Districts of the Connexion to share Connexional honours."

Rev. Dr. Packer suggested that the resolution be received, but he did not think they could do anything more.

Rev. T. P. Dale supported the resolution, as he said they never had had a Guardian Representative in their District, and some regard should be paid to the claims of every District.

The Conference agreed to receive the resolution and no action was taken.

A number of resolutions were submitted in reference to re-arrangement of circuits, and suitable action was taken by Conference. These various re-arrangements are very helpful to union and tend to work in the direction of economy.

POOLING TRAVELLING EXPENSES.

The Lincoln and Norwich District submitted a resolution on the question of pooling travelling expenses of representatives to Conference.

Dr. Packer said this was becoming a hardly annual, and he proposed that the resolution be received.

Mr. J. Rose Bennett, J.P., opposed this, and moved an amendment that the matter be referred to the Connexional Committee. He said it was a matter of important consideration in their District, as having to travel so far and their District being a poor one, it became a heavy claim upon them.

Rev. George Parker reminded the Conference that it had previously considered this question. It had been before the Finance Board and had been acted upon, and where there was a hardship, when an appeal had been made to the Committee it had been helped.

Dr. Packer mentioned that the Connexional Committee had gone into this business, and the difficulties lay with three Districts particularly, Liverpool and North Wales, Portsmouth, and Lincoln and Norwich Districts. Two Districts had submitted applications for grants, and they had paid them. That was as far as they could go. The amendment was put and lost, and the resolution "that it be received" was adopted.

MONTHLY PAYMENT OF MINISTERS' SALARIES.

"That in the opinion of this District Meeting it would be a great convenience if the Conference or Connexional Committee request the Circuits to pay ministerial salaries monthly, wherever possible, instead of quarterly as at present."

The Connexional Secretary moved that the resolution be approved, but that it be left to the Circuits to act.

Mr. W. P. Burnley, J.P., said that, as coming from the Manchester District, which had submitted this resolu-

tion, the matter could easily be carried out if it was convenient to the ministers, and if it did suit the ministers it would be carried out loyally. He had been a circuit steward for thirty-five years, and during that time he had not been asked for payment between quarter-day more than half-a-dozen times. He did not want the ministers to have to ask for such a resolution, and he did not want to compel the stewards to do their duty.

Mr. Thomas Hulbert said the whole question was a matter of arrangement.

Rev. J. E. Swallow said this method had already been adopted in his circuit, and he had enjoyed the arrangement for the past four years. It had worked satisfactorily for both steward and minister.

Rev. W. Bowell desired the Conference to hesitate, as this resolution would only create trouble in the circuits.

Rev. W. H. Brookes thought it would be difficult to carry out, and he moved that it be received, but not approved.

Dr. Packer's resolution was accepted.

LITERARY PORTRAITS AND SCENES.

Drawn in Conference by Marcus Warrenner.
Number 13.

PLANTS AND CORNER-STONES

Even busy Imagination can only bring into view upon this canvas the foremost files of the hundreds and thousands of bright, eager faces and forms, youths and maidens who were glimpsed as Departments concerned with them came for review by the Conference. Ashville College at Harrogate, Shebbear and Edgehill in Devon, are crowded, successful academies. Future leaders and servants of the Church are growing there. Rochdale Conference saw notable fulfillments of the ancient promise, "Instead of thy fathers shall be thy children, whom thou mayest make princes." The Reverend Alfred Soothill, B.A., the Reverend Richard Pyke, the Reverend William Treffry, and their helpers many, are making the makers. So are the Reverend S. C. Challenger and the army of men and women in our Sunday schools; and one former is worth ten reformers. Rightly the young people's demonstration was first of all the Conference gatherings. Castlemere Church overflowed with marching hosts, their banners flying. Oh, the rush, the thrust, the song, the vim of it all! Aged saints looked on and became young again and led anew the prayer of the whole Church: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after the similitude of a palace." On Conference Sunday three hosts of young folk heard the missionary message and the call of God. Then did young Isaiah make answer, "Here am I, Lord, send me!" And Mary said, "Behold the handmaid of the Lord."

INSTEAD OF FATHERS, THE CHILDREN.

Delineated by M.W.

CATECHISM.

The Sheffield District submitted the following resolution:

"That this District Meeting expresses its judgement that the booklet which the Connexional Young People's Committee is about to issue does not meet the need expressed in the recommendation sent to Conference by the Sheffield District Meeting in 1913 and 1915, inasmuch as it is not in the form of a Catechism. It would again appeal to Conference to consider the urgency of the need for a Catechism for our young people, and would respectfully suggest that a special committee be appointed to prepare one."

Rev. H. J. Watts, in moving the resolution, said the position was that three years ago, at the request of the Sheffield District and another District the Conference referred to the Young People's Committee the question of publication of a Catechism. Nothing was done in the matter, and then last year Conference again referred the matter to the Young People's Committee. The Committee however decided that they could not publish a Catechism as they were about to publish a little booklet which contained something on similar lines. The feeling of the Sheffield District was that something was required in Catechism form for the instruction of Sunday School scholars.

Rev. Cooper G. Hawken moved an amendment that they refer the question to the District Meetings to find out whether there was a general demand throughout the Denomination for a Catechism.

Rev. H. J. Watts said the Conference had already affirmed the principle twice, and he did not see how it could be called upon a third time to vote on the advisability of the matter.

Rev. S. C. Challenger (Young People's Secretary) explained the action of the Young People's Committee in the matter, and that it was the definite opinion of the Committee that it would be better to produce a book which would serve the same purpose as a Catechism, but in a different form. The manuscript was now in hand ready for early publication.

Rev. W. H. Brookes said they were convinced in their District that a Catechism would be a great advantage to the senior scholars.

Rev. S. C. Challenger further explained that the booklet proposed by the Young People's Committee had been prepared by the Rev. E. C. Urwin, and it dealt specifically with the doctrines of the United Methodist Church and explained their Church polity. Those who had seen the manuscript were sure it would be of great service to their young people.

The amendment proposed by Rev. Cooper G. Hawken was accepted by the representatives of the Sheffield District, and this was adopted.

ORGANIZATION OF WOMEN'S WORK.

The Connexional Secretary intimated that the Rev. T. J. Cope had brought before the Connexional Committee, and in an interesting letter to every member of Conference, the question of the organization of women for more systematic work in our Churches. They all revered Mr. Cope for the work he had done in connection with women's work in our churches, and he had laid before them a well thought-out scheme. He moved that the question be referred to the Connexional Committee, and that the question be dealt with by a Special Committee which would report to next Conference.

Rev. Henry Smith, in seconding the resolution, said it would be a matter of gratification to Mr. Cope to have it so carried, as the matter had been on his mind for many years.

Rev. John Moore supported the resolution, and expressed the hope that Mr. Cope would be a member of the Committee. The Conference agreed.

CHAIRMAN OF SCRUTINEERS.

Rev. Dr. Packer, in introducing a motion, of which he had given previous notice, that the Chairman of Scrutineers should be an ex-officio member of Conference, said the work of the Scrutineers' Committee was of great importance, and of necessity the Chairman had to make a good deal of previous preparation in arranging for the printing of nomination lists and arranging for the results of voting. Since Union the work had been carried out admirably, and they were much indebted to the men who had held the office. It would tend to efficiency if the chairman was elected as a special representative to Conference.

Rev. E. O. Dinsley, in seconding the resolution, said he did so on the understanding that there was a limiting clause inserted making the office for a term and not more than five years. This was agreed to.

Dr. Packer then nominated the Rev. H. W. B. Chapman for the office as Chairman of Scrutineers for next Conference.

Rev. R. J. Pollard, in seconding, as a member of the Scrutineers' Committee, paid a tribute to the geniality, tact and ability of Mr. Chapman, and Mr. Chapman was unanimously elected.

PRESENTATIONS.

Rev. Dr. Packer announced that Mr. F. E. Weightman, J.P., had intimated his desire to present copies of his "Easy to Find Bible" to the newly-elected officers of that Conference, and the gift was accepted with the heartiest thanks to the donor.

INVITATION TO NEXT CONFERENCE.

On behalf of the Dudley Circuit and the Churches of the Birmingham District, Rev. Kaye Garthwaite conveyed to Conference a hearty invitation to meet at Dudley next year. He assured them that everything possible would be done for their welfare and comfort.

The Conference readily accepted the invitation.

The Conference also accepted an invitation to Leeds for 1918.

THE YOUNG PEOPLE'S COMMITTEE.

At a previous sitting the Young People's Committee had been instructed to submit three names for nomination as Secretary, to take office next year.

Rev. E. C. Urwin, in presenting the report of the Committee, said that in the view of the Committee they ought not to submit any nominations without first drawing attention to the need for a great change of the conditions under which the present secretary had had to work. Instead of an income of about £330, at least £500 should be forthcoming from schools and subscriptions, a division should be made between the business side of the department and the essentially educational and inspirational work, and the Sunday School work should be separated from the temperance work. It was impossible, he said, for a man to do the inspirational work and be seeking subscriptions at the same time. The Committee suggested that if necessary a guaranteed sum of £500 should be raised by assessment on the schools or circuits.

The Rev. E. D. Cornish said the principle of assessment would certainly be opposed by the Sunday Schools.

Rev. T. M. Rees spoke of the difficulties under which Mr. Challenger had worked, and moved a resolution: "That the Conference hears with sympathy the proposals of the Young People's Committee in organizing the work of the Secretariat on different lines, and begs it to go forward for further consideration."

Rev. G. W. Stacey, Rev. T. Shawcross, and Rev. J. T. Brewis spoke in support of the recommendation, and the resolution of Mr. Rees was adopted.

The Committee then nominated Revs. E. C. Urwin, R. H. B. Shapland, and A. E. J. Cosson, and the election which immediately followed resulted in Rev. E. C. Urwin, B.A., B.D., being elected by a large majority.

W.M.A. OFFICERS AND CONFERENCE.

Rev. C. Stedeford (Foreign Missionary Secretary) proposed that the President and Secretary of the Council of the Women's Missionary Auxiliary be elected as ex-officio members of Conference. Mr. Stedeford said the W.M.A. was a very important part of their denominational life, and should have direct representation in the Conference. The officers of the W.M.A. were rendering services to our churches at home and abroad equal to any of the officers of the Church.

Mr. W. P. Burnley, J.P., in seconding, expressed his surprise that this resolution had not been carried years ago. The work of the W.M.A. deserved recognition in Conference. Who could say that a large proportion of the success they had had on the mission stations was not attributable to the work and prayers of the W.M.A.?

Rev. J. W. Walls thought Conference ought to pause before it passed that resolution. He yielded to no one in his admiration for the W.M.A. He would like to see them represented there, but he thought they ought to come through the doors that were already open. If they went on increasing the number of special representatives, they were going to strike a blow at their democratic representation. He moved an amendment, that the matter be referred to the Connexional Committee to consider the question, and report to next Conference.

Rev. Frederick Galpin said he hoped they would look at the question otherwise, not for the sake of the ladies, but for the sake of the services they rendered; and he thought they ought to pass the resolution.

The amendment was then put, and carried, and the matter was referred to the Connexional Committee.



Rev. J. B. Stedeford, Ex-President.

THE SPLENDID MISSIONARY FINANCES.

Rev. C. Stedeford said that such was the financial position of the Missionary Society to-day that he was proud of his Church, and he hoped they would go back feeling a great pride in their Church as never before. The missionary meeting revealed an outpouring of generosity, and the response to the appeal had touched him deeply.

The Conference then adjourned.

TUESDAY AFTERNOON.

Conference resumed business at 2.15. After the hymn, "Holy Spirit, Truth Divine!" Rev. W. F. Ellis led in prayer.

Rev. E. C. Urwin, B.A., B.D., briefly replied to the vote which had been given during the morning session, appointing him Young People's Secretary for next Conference. He thanked the brethren for the confidence they had reposed in him, and to the best of his ability he would try to fulfil all the arduous tasks they had put upon him.

FINAL READINGS OF STATIONS.

Rev. John Moore (Secretary of the Stationing Committee) read the Final Draft of Stations, and in spite of the many difficulties the Committee has had to contend with, every appointment was accepted without discussion.

THANKS TO EX-PRESIDENT FOR ORDINATION CHARGE.

Rev. J. Foster submitted a resolution on behalf of the young men ordained the previous evening, expressing their thanks to Rev. J. B. Stedeford (Ex-President) for the "charge" to them. It had proved to them a stimulating address.

Rev. E. D. Cornish seconded, and the Ex-President expressed his pleasure at the appreciation of the young men.

THE DEACONESS INSTITUTE.

Rev. Henry Smith (Warden) presented the report of the Deaconess Institute. He said it had been a year

of strenuous effort, but he had been much encouraged by the sympathy and generosity of the friends. On the current account they commenced the year with an overdraft at the bank of £265, but this had been reduced to £141, showing an improved position by £124. It was a gratifying result, and they were grateful. The Sisters' Retiring Allowance Fund, commenced last year with £18, but with the generous gifts of Mr. Wm. Mallinson, and £100 from Mr. Joseph Briggs (who had promised £20 for five years), and the gift of Sir J. E. Jones of £125, which he had announced at a previous stage of the Conference, they now had £485 for investment. The task of the Warden was a hard one, but he was much encouraged by the response to his appeal.

Rev. E. O. Dinsley, in seconding the adoption of the report, expressed the appreciation of the Committee for the services rendered by the Warden.

The report and statements of accounts were received and adopted.

Dr. A. E. Cope was re-elected treasurer, with thanks for past services, and Rev. Henry Smith was unanimously re-elected Warden of the Institute.

The following were elected members of the Committee for the next three years: Mrs. Swallow, Mrs. A. E. Cope, Mrs. W. Kaye Dunn, Rev. F. Galpin, Mr. J. H. Mills, and Mr. C. T. Hallifax.

SMOKING.

Mr. A. E. Chivers, of Bath, offered to give three prize for essays on the evils of smoking among adults and juveniles. The Conference agreed to accept the offer with thanks, and on the motion of Rev. W. Browell, it was resolved to refer the matter to the Young People's Committee to give effect to the offer.

UNION WITH WESLEYAN REFORM UNION.

Mr. A. J. Cash, C.C., had given notice of motion that the Connexional Committee should consider the question of extending an invitation to the Wesleyan Reform Union to amalgamate with the United Methodist Church.

In Mr. Cash's absence and in consequence of the late period of the Conference the mover withdrew the resolution.

Dr. Packer pointed out that such a proposal was declined eight or nine years ago, and that no overtures had since been received.

THE CONSCIENTIOUS OBJECTOR.

Rev. R. J. Pollard submitted a resolution in the following terms:

That this Conference of the United Methodist Churches assembled in Rochdale desires to express its profound admiration of the heroic services of the large numbers of those who from the highest motives and sincere conviction have taken up arms in the cause of King and country.

It desires to record its appreciation of the recognition of the claims of conscience in the Military Service Act, but the Conference expresses its disappointment at the many instances of failure on the part of Tribunals to carry into effect the spirit and intention of these provisions of the Act, and it utters an emphatic protest against the treatment of genuine conscientious objectors with ridicule and abuse. The Conference appreciates recent action of the Government in the promise made by the Premier that such conscientious objectors shall in future be dealt with by the civil authorities.

The Conference also expresses its sympathy with all those who suffer because of fidelity to a religious and enlightened conscience.

Mr. Pollard said he brought forward that resolution because he felt urged by a sense of duty. Personally he would have been sorry if the Conference had closed without an expression of opinion in relation to this important matter. He had a conscience on that subject, and all he sought was that the Conference should acknowledge what to him was a fact, that there was such a thing as an individual conscience; also that the claims and rights of the conscience were sacred and demanded respectful consideration; also that no party or class of men had the monopoly of conscience. They had already heard that there were such things as conscientious non-fighters, and he thought they ought to recognize that fact and express their sympathy with those who had suffered for their conscience. He appreciated the attitude of their weekly paper on this subject, and he was grateful that that matter had found very clear expression in the official sermon of that Conference. He hoped the resolution would receive the hearty approval of Conference.

Rev. Cooper G. Hawken, in seconding the resolution, pointed out that the Conference was not asked to say that the conscientious objector was right in his objection. His own son was a conscientious fighter, but to-day they were face to face, not merely with a conflict between right and wrong, but with the more tragic conflict of right with right, conscience with conscience. He held that some of the men were sincere in their opposition to War. Was it not for them to stand for the rights of freedom and of conscience? It was a serious thing when men were persecuted for righteousness, and he hoped they would be magnanimous and wise enough to recognize that there were men who had suffered, and he hoped they would stand where the Free Churches had stood in the recognition of conscience.

Rev. George Graves strongly opposed the resolution on the ground that they had again and again interfered with honest and conscientious men, that they should not do what was right in their own eyes if it was against the interests and safety of the State. They had 86,000 United Methodists fighting on sea and land, and, define and modify this resolution as its sponsors would, it would be held to justify the action of men who were taking advantage of the bravery of their Army and Fleet. He

knew there had been instances of cruelty and brutality in the treatment of conscientious objectors—(hear, hear)—but there had also been vagaries and unreasonable positions taken up by objectors. Some of them would not take national service, enter non-combatant service or undertake hospital work. What would the conscientious objectors have done had they been Belgians? This was the greatest crisis England had known, and if one conscience had its rights communal conscience had rights too. A thousand consciences were more likely to be right than one. (No, no, and hear, hear.) It did not follow that the minority was always right and the majority wrong. Were they right or wrong in this war?

Rev. C. G. Hawken said the mover and seconder of the resolution excluded that question.

Rev. G. Graves, continuing, said he hoped they would pause long before they threw their sanction over men who shirked their duty on the plea that they were conscientious objectors.

Rev. J. Fleming said before they passed such a resolution as that they should cast the whole weight of their sympathy on the side of the conscientious fighters. They were definitely and fundamentally divided on the question, which would cleave the Church to its very base.

The "previous question" was then moved and seconded, and on being put to the vote was declared carried.

It was very evident that strong feelings would have been expressed on both sides had the discussion continued.

THANKS TO CONFERENCE OFFICIALS.

Rev. J. Bentley moved a comprehensive vote of thanks to the Conference officials for the excellent manner in which they had carried out their numerous and difficult duties.

Rev. J. Datson seconded, and the Ex-President in reply said they appreciated their thanks and they were all glad to render what service they could. Speaking for himself personally he would have been glad to have



Mr. T. Butler, J.P., Chapel and Loan Funds Treasurer.

been relieved from the duty of presiding at that Conference. They had accepted what he had done in a most gracious manner, and he thanked them for the way in which they had supported him. They must all hope and pray that the President (Rev. T. J. Cox) might soon be restored to take his proper place in their Church. (Hear, hear.)

THANKS TO THE LOCAL COMMITTEE.

On the motion of the Rev. C. H. Buxton, seconded by the Rev. Henry Smith, a warm and appreciative vote of thanks was passed to the members of the Local Committee for their labours in providing for the welfare and comfort of the Conference.

Rev. H. V. Capsey (General Secretary) had a warm reception in rising to respond. He said the expression of their thanks was an assurance that they had reached the end of their duties, and that was the greatest satisfaction they could have. All the local friends had worked well; it had brought them into closer touch with each other and would help in creating a bond of union in the Churches.

GREETINGS.

The Ex-President read a fraternal letter of greetings from the President of the Primitive Methodist Church and expressing the desire of his Conference for closer relations with the United Methodist Church.

The Ex-President also announced that he had received greetings from the President of the Wesleyan Conference and the Wesleyan Reform Union.

OUR LOCAL PREACHERS.

The last resolution of Conference was moved by Rev. R. W. Gair, on behalf of Mr. E. C. Pannett, to the effect that the District Meetings be urged to devise means for increasing the number and raising the status of our local preachers.

Mr. Gair referred to the creation of a Local Preachers' Federation in the London District, and thought that something similar might be done in other Districts.

At four o'clock the Ex-President pronounced the Benediction, after which the representatives rose and sang the Doxology, and the Conference for 1916 was brought to a close.

Sunday Afternoon.

BY REV. ERNEST F. H. CAPEY.

MURIEL STUART'S poem, "Christ at Carnival," has been somewhat severely criticised by a previous reader of the borrowed copy now in my hands. The criticisms concern not the subject matter of the poem, but its structure; they are strictly literary and, for the most part, verbal. I have no heart for such things on Sunday afternoon. The story of the poem holds blessing in it, for me. Only a true poet could have written it, and many of the lines leap and burn.

It is the story of a great temptation. The town holds Carnival. A woman, hearing the wanton revelry, runs out of home, and is soon caught in the meshes of a merry throng that sweeps, in crazy dance and song, on through the mirth-mad alleys of the town. Two children were in the house needing her care, but these were forgotten, Duty led no more.

"The Carnival ran in my mind like fire!
And some unfrustrable desire
Goaded me on to catch the roses thrown
From breast to breast, and with my own
Fugitive kiss to snatch the fugitive kiss;
I broke all faith for this
One wild and worthless hour . . .
O mad night of Carnival!"

At length she finds herself suddenly cut off from the swinging, swaying revel. The silence of a deserted street falls upon her, and in the strange stillness her soul becomes conscious of an unwonted Presence—one wearing a monkish hood stands by her side. She questions him:

" . . . 'Who art thou, Citizen?
Fainter and fainter grows the Carnival.
Wilt thou lock hands and turn with me again?'
He answered not, but let the hood half-fall,
Showing a thorn-plait on a forehead marred;
Trembling, I cried: 'Who art thou, Lord?'
'As thou sayest, I am He!
How long upon My cross am I to bleed
For thee still to deny Me utterly?
Is not the hour yet come that I be freed.
How long am I to listen at thy door?'"

Falling at His feet in the rose-disordered street, she excuses herself, tear-stricken, with the words: "I have not heard Thy foot before." The answer of the cowed Presence is as arrestive in poetical form as it is in appeal.

"He answered: 'He who hears
Loud noise of Carnival about his ears,
How shall he heed the foot with silence shod,
Or listen for the small still voice of God?
What is thy life?
Is thy sword stained in any splendid strife?
Hast thou, in all thy safe, unshaken years,
Once thrown thyself upon Night's ambushed
spears;
Or broken with thy tears
Thy heart against the Dawn's feet any day?
Hast thou spurned
Any earthly perishable sweet thing
To bear another's burden? Hast thou learned
At any knee but Folly's, trafficking
With every swift delight that said thee 'Yea'?
Oft hast thou goaded men to kiss thy mouth,
The flower of thy youth
Thou hast rendered up to any wind that's fleet,
But hast thou ever hastened to the Cross
To kiss My saving feet?'"

Then follows the demand: "Leave all, and follow Me," and the hesitation of motherly affection: "Nay, but my little children," and still further pleading until the soul is overborne, and all other loves, all other hopes, for the Pleader's sake, renounced. And now low sound of weeping is heard in a side-alley, and a beggar emerges out of the dark. "How knowest thou Christ?" he asks. "By the thorn," is the answer. "Nay, but the thorn tree grows in every wood," suggests the beggar. Can the thorn therefore be an infallible token?

" . . . The beggar's voice came fleet
As pain: 'Three crosses did that hillside bear,
Not Christ alone hath wounded hands and feet;
Dost thou believe
That every pierced hand stretched to thee is
Christ?"

Shall not some thief impenitent deceive,
At some strange shrine wilt thou be sacrificed?'"

And things were even as the beggar had surmised and warned. He of the Cowl and Christly speech was not the Christ, but a human lover, who had sought to woo her, and wooing to break her spirit's vase, brimmed for God, at the feet of sin. How did the disenchantment come, and the victory? It came with the beggar's words: "Go back, thou hast two children in thy house."

"A child is but a shell upon Life's shore,
Fragile, rose-kissed, yet holding for thine ears
Raging of seas, and roaring of the spheres.
Thou hadst no need too heavenward to look up,
Thou discontented soul.
Behold Christ's milky mouth in the china cup,
Christ's hand that tips the blue-rimmed porridge bowl!"

The true Christ was to be met by treading the old paths of faithfulness and of love. His face looked out at her every day, not from a monkish cowl, but in the faces of little children of the home; to quench the thirst of orphan, or the hunger of beggar was to satisfy Him.

" . . . They who save
One shipwrecked soul, or seek some heart forgot,
Are Mine, and love Me, though they know it not.
They are too noble for escape of Me."

Saviour of the tempted! arouse within me the sleeping nobleness which prevents escape from Thee. Other voices plead, the lure of the tempter charms and draws, but speak Thou lest I die. Speak in the prattle of little children; shine in the face of love; call in the voice of duty. If there be some weaker one— orphan or beggar or slave—give me grace to help him on, and should any suffer shipwreck, put strength into my arm to save, for Love's sake. Amen.

Great Sayings About Jesus.

BY REV. T. A. JEFFERIES, F.L.S.

I.—WE BEHOLD HIS GLORY . . . FULL OF GRACE AND TRUTH.

(C.E. Topic for August 6th.)

LAST evening I stood by a rock which juts out from the side of a mountain and bids defiance to wind, rain and sun. It consists of quartz grains, some as large as a thrush's egg but many small, some rounded by friction, and others retaining the angles of their crystal form—all firmly bedded in a matrix from which neither lightning flash nor biting frost seems able to displace them. On such a foundation one might erect an Eiffel tower and feel safe in its topmost turret. Yet on the top of this rock, growing in from the peat that carpets the slope, there lies a beautiful bed of crowberry, cushioning the rock with its innumerable springy shoots of fresh and vivid green, like a delightful couch of moss. Robin Hood's Bed is not far away, and a great rock with a hollow in its upper face where the hero is said to have been in the habit of curling himself up to sleep. But if Robin ever slept upon these hills, surely it was on one of these beds of crowberry with which for rest and comfort neither heather nor bilberry can compete.

Grace and Truth.

That rock and moorland plant are my parable. For truth is a rock and grace is a growth that adds rest and comfort to its strength and safety. When John speaks of Jesus as "full of grace and truth," I assimilate his statement with the help of some such metaphors. There is something divinely strong in truth, whether it be truth of word, or truth in action which is honesty, or truth in thought which is sincerity, or truth in the deeper sense of eternal, spiritual law. How weak a thing is falsehood! By misrepresentation a man at the door may sell a poor article at a high price, but he who wants to build up a business must speak the truth and deal fairly: people who have been deceived at your counter do not return. The popular speaker and paper may say what people like, but the man that counts in the long run is he who lays hold on life's realities and through good report or ill proclaims the abiding word of God. That was Christ's way and His word abides. Our conception of truth, however, leaves something out. The very strength of truth is associated in our minds with bareness, sternness and coldness. We think of it as a skeleton, giving strength and shape to the body but lacking warmth and beauty. So when we think of Christ we think of truth to the uttermost, in all its perfect sincerity and grasp of the realities of the moral world. But we do not end with this. We think also of the tenderness of His dealings with men, the sympathy of His approach, the insight into character and the passion for the lost. All the strength of truth is there, but we have also that world of qualities, springing from His great heart of love, which we gather up into the grand conception of grace. The stability of the rock is softened and beautified by the cushion of green. Earth's grim realities are softened in their impact and beautified in their purpose by Heaven's infinite love.

His Glory.

Now this is the glory of Jesus. Not His power to work miracles, not His popularity with many types of men, not His influence as a preacher over the multitude, not even the grandeur of parable and teaching that made men say, "Never man spake like this man"—the glory of our Lord is not in these, but in "grace and truth," in the love that made Him the friend of all and the righteousness that made His love redemptive. It is said that character shows itself in what men laugh at; it is certainly true that men are revealed by what they glory in. Some glory in power, some in wealth, many in idle pleasures, and many "glory in their shame." What is our glorying? Christ rejected the offer of kingship. He did not glory in worldly success. But when a sinful woman shed tears of repentance at His feet He accepted her love, and when the voice from heaven said, "This is my beloved Son in Whom I am well pleased," He turned to seek in the wilderness a fuller victory for God. Grace and truth are the laurels on His brow. Let them be our glory, for these things endure eternally, while all else fails and disappears. When the flowers are faded and weeds grow freely in the garden, when the windows are dirty and the doors call for paint, when the house is empty because the tenant is gone and the soul is face to face with God, in what shall we glory then? In that hour no man will glory in anything save these twain, for before the throne nothing else is good. Therefore let us follow in His steps, reflecting His glory and communing with His spirit till we too are filled with grace and truth.

Jarrow (Grange).—The annual flower services were held on Sunday, July 15th, being conducted by the Revs. Fred Spencer and R. H. Hamer. In the afternoon a children's service was held, presided over by Mr. J. Newton, and addressed by Rev. Fred Spencer. Offerings of flowers, fruit and eggs were received from the children, and afterwards distributed among the wounded soldiers in the district, and the collection was given to Queen Mary's Needlework Guild.

Young People's Topics.

BY REV. BRUCE H. WHITE.

A RAMBLE: NATURE AND GOD.

Psalm civ.

(Week beginning August 6th.)

Notes on the Psalms.

IN his monumental "Historical Geography," Dr. G. A. Smith points out that Psalm civ. affords "a more comprehensive view of the Holy Land than any other Scripture, for it embraces both atmosphere and scenery—wind, water and light, summer and winter, mountain, valley and sea, man and wild beast." As on a swift-moving film, all these are passed in rapid review, but the outlines are vivid, clear-cut, unforgettable.

The main interest of the poem is religious, not literary; yet we cannot fail to note the rare beauty of its imagery. How lovely the thought of God covering Himself with a garment of light, and spreading the sea like a robe over the bosom of earth! Later, He will have the dry land to appear, and at a word from Him the terrified waters haste away in confusion to the deep places prepared for them, henceforth confined within bounds they may not pass. Again, as the Arab stretches a covering around and above the framework of his portable tent, so God stretches out the heavens as a curtain beneath which man finds his earthly home. And when the Almighty would come to the swift help of His children He rides the sky in stately cloud-chariots, or with wind-winged feet He treads "the long savannahs of the blue."

Little in the way of explanatory notes is called for. Verse 3 appears to reflect the ancient Hebrew idea, borrowed from the Babylonians, that above the firmament (as well as below it) was an ocean (Gen. i. 7), whose waters fell upon the earth in the form of rain when "the windows of heaven were opened" (Gen. vii. 11). In the depths of these "waters above the firmament," God is conceived of as laying the foundations of His celestial dwelling-place, as the Oriental constructs an upper chamber on the flat roof of his house. In verse 4 the winds are the swift messengers of the Most High, and the devouring flame is His obedient servant. Leviathan, of verse 26, is a huge sea-monster, terrible as was the sea itself to Jews, who had no maritime pursuits, but who from their hill-tops could see the mighty waters of the distant Mediterranean.

Proceed now to consider

The Religious Use of Nature,

which is our topic for to-night. This is the keynote of the psalm, struck in verse 24, where the singer cries out in reverent wonder at the manifold wisdom and riches of God, with which "the earth is full."

Carlyle it was who spoke of Nature as "the living garment of God," "the Time-vesture of the Eternal." Before ever Jesus came to make the supreme revelation of the Father's holy Love, "His everlasting power and divinity" had been manifested in the wonders of creation (Rom. i. 20). In Nature's coat of many colours God dressed Himself, and still the reverent eye and ear may find Him "walking in the garden in the cool of the day" (Gen. iii. 8).

When rambling in the fields and woods think thus of Nature. When plucking grasses and wild roses remember that you are touching the hem of God's living garment. When eyes and ears are thrilled by sights and sounds of surpassing loveliness, when every breath of sunlit air fills your entire body with pure delight, think then not only of the living garment, but also of the Wearer of the garment, who is its Weaver too: for at the mighty loom of Time God stands, ceaselessly renewing this wondrous vesture, in which He "half reveals and half conceals" Himself. And as you think, thank Him that "the healing of His seamless dress" is not only "by our beds of pain," though graciously present there, but also in every flower-bed, every bird-song, every floating cloud. Your ramble will do you most good, in body and in soul, if at every turn your expectant spirit is asking, "Whose foot shall I see emerge, Whose . . . ?" Whose but God's, the Wearer of the Robe!

"God must be glad we love His world so well." If that is a misquotation, Browning lovers will forgive me. The thought is his, whether the language be correct or not. A beautiful thought it is; and a true one. When the world His love creates is loved by the children His love redeems, the heart of God must be glad. How much gladder when those same children turn and say, "O tender God! if Thou art so loving in Thy creatures, how fair and lovely must Thou be in Thyself!" And when the love of God has won its way into our unloving hearts, when we in turn love Him and all He loves, then must He "see of the travail of His soul and be satisfied."

Wedding.

PLACKETT-BOWYER.

A VERY pretty wedding took place at our Zion Church, Long Eaton, on Saturday last, the contracting parties being Mr. W. L. Plackett, of Messrs. H. and W. Plackett, Ltd., lace manufacturers, of Breaston and Nottingham, son of the late Mr. William Plackett, and Miss E. Bowyer, daughter of the late Mr. G. Bowyer. Rev. G. W. Potter conducted the ceremony. The bridesmaids were Miss Elsie Bowyer (Crich) and Misses Mary and Margaret Plackett. Mr. T. Plackett acted as best man. Mr. E. Swift officiated at the organ. After the service a reception was held and luncheon provided at the Oxford Café. The happy couple were the recipients of very beautiful presents. The bridegroom is to rejoin his regiment, the R.G.A., in a few days.

Stations of Ministers and Probationers and of Missionaries on Foreign Stations, 1916.

I.—Birmingham and Dudley District.

Birmingham, Unett Street, W. H. Lockley, Prob. wanted; Joseph C. Milburn (Supernumerary).
Birmingham, Edgbaston, M. de Jersey Lark, M. Hodsmann; Nathaniel Fysh (Sup.).
Birmingham, Gravelly Hill, C. D. Barriball; J. L. Hookins (Sup.).
Birmingham, Rocky Lane, J. H. Phillipson, F.R.A.I.
Birmingham, Small Heath, E. White, W. T. Anderson.
Foreign Missions, C. Stedeford, Secretary.
Birmingham, Villa Road, Arthur Jones, M.A., D.Lit.
Birmingham, Farcroft Avenue, A. C. Phillips.
Dudley, R. H. Little, Kaye Garthwaite.
Cheslyn Hay, R. T. Rowley.
Cradley Heath, J. W. Wallis, J. Crothers.
Leamington, G. T. Akester.
Oldbury, E. Cato, W. F. Ridley, George Bennett.
Redditch, W. A. Cooper, J. Seden (Sup.).
St. George's and Dawley, G. T. Checklin.
Stourbridge, W. H. Cockersole, A. F. Viney; John Rogers (Sup.).
Tamworth, Harry Kellett, F. Pearn.
Wednesbury and Darlaston, G. H. Hall.
Wolverhampton, Sydney O. Rider.
Bridgtown, John Moore (Home Mission Secretary) and District Officers.
Chairman, Rev. Kaye Garthwaite.
Treasurer, Mr. J. P. Bridgwater, "Alveston," Albert Road, Stechford, Birmingham.
Secretary, Rev. J. L. Hookins.

II.—Bristol and South Wales District.

Bristol North, H. Godwin Allchurch.
Bristol South, J. Ford Reed, J. T. Mildon, R. T. Buttle (Connexional Evangelist) (Redcliffe Crescent), Herbert Marsden, J. Mills (Knowle).
Bristol East, W. Tremberth, J. P. Burt, W. Madge (Eastville); J. T. Hodge, J. K. Jackling (Sup.).
Bristol West, James Wright (President-Designate); J. E. Hacking (Sup.).
Bristol, Bishopston, G. H. Kennedy.
Bristol Sixth, John Moore (Home Mission Secretary), and the District Officers.
Bristol, Brookland, D. J. Rounsefell.
Aberavon, Port Talbot, J. Sydney Jones, Prob. wanted.
Barry, J. Luke.
Bath, Richard Wilton; A. Leach (Sup.).
Blaenavon, S. Eva.
Bridgwater, R. E. Craddock.
Cardiff, Newport Road, Charles Pye, E. Marshall Moyle.
Cardiff, Diamond Street, W. Rodda, F. J. Highley Coles, A. E. Dymond.
Chepstow, G. W. Bishop.
Cheltenham, R. R. Greenslade; J. Jones (Sup.).
Forest of Dean, W. Butt, J. W. Hall.
Gloucester, W. H. Webber.
Kingswood, F. J. Ellis (Wesley Memorial), S. L. Warne (Zion), T. Shawcross (Staple Hill), A. Tattersall (Bethesda), G. M. Beard (Cockroad and Hanham).
Llantrisant, William Hill.
Neath, W. Cann.
Newport, Commercial Road, James Seldon.
Newport, Hill Street, G. W. Hall Wallis, Prob. wanted.
Radstock, W. H. May, F. G. Clements (Frome).
Somerton, J. R. Herron.
Swansea, F. Sparrow, G. W. Hicks; John Ninnis (rests)
Taunton, E. E. Lark.
Draycott, A. D. Gifford; Walter Brown (Sup.).
Weston-super-Mare, W. Chadwick, J. S. Treweeke; J. Finch, H. Crisp (Sup.).
Worle, T. J. T. Chapman; W. Dawson (Sup.).
Chairman, Mr. G. B. Britton, J.P., "Lodge Side," Kingswood.
Treasurer, Alderman M. Mordey, Growville, Stow Park, Newport, Mon.
Secretary, Rev. W. Rodda.

III.—Cornwall West District.

Camborne, W. F. Newnham, W. E. C. Harris; R. J. Edwards, J. J. Layland (Sup.).
Falmouth and Penryn, H. Fry (see St. Mawes, below); S. Pascoe (Sup.).
Hayle, John Moore (Home Mission Secretary) and District Officers.
Helston, Porthleven, J. Foulger (Church Street), E. V. Stephens (Meneage Street), R. James (Porthleven), J. Gibbon, Chaplain (Mullion), Prob. wanted (Coverack); E. T. Harris, W. Hicks Smith (Sup.).
Hicks Mill, W. Veale.
***Isles of Scilly, S. R. Strongman, Walter King** (St. Martins).
Mevagissey, H. Robson.
Newquay, A. Ivey; E. F. Tonkin, T. W. Slater (Sup.).
Penzance, High Street, J. R. Abel, F. Husband.
Penzance, Parade Street, J. Hartley Duerden.
Penzance, Alexandra Road, H. C. Bishop.
Redruth, Fore Street, T. J. Dickinson, H. Gaunt; C. Tregoning, S. Prater, T. H. Opie (Sup.).
Redruth, Treverne Hill, E. Jenkins.
St. Austell, E. A. Coome, G. Osborne; W. G. Jolly (Sup.).
St. Columb, W. J. Christophers, S. Poad.

St. Ives, M. Langdale; G. C. Percival, W. F. Charlton, A. Colbeck (Sup.).

St. Just, A. H. Hicks.

St. Mawes, To be worked as per arrangement with Falmouth and Penryn, G. Holmes (Sup.).

Truro, St. Clement Street, I. Leaver.

Truro, St. George's, John Carnegie.

Chairman, Rev. E. V. Stephens.
Treasurer, Mr. J. J. Smith, J.P., Hillside, Truro.
Secretary, Mr. George P. Bunt, Restormel, St. Austell.

IV.—Exeter and Shebbear District.

Exeter, Providence, J. C. Pye, F. Collins, Prob. Wanted; J. Bandle (Sup.).
Exeter, Queen Street, John Benson; John Thomas.
Barnstaple, J. T. Henwood, S. E. Harper; J. E. Arnold (Sup.).
Bideford, A. E. J. Cosson; J. Horwill, W. B. Reed, J. Morris (Sup.).
Edgehill College, R. S. Hall (Governor).
Chagford, H. C. Putt.
Crewkerne, R. I. Gibbs.
Dalwood, To be worked under the direction of the super-intendent of Crewkerne.
Hatherleigh, F. H. S. Clapp, A. Wilcox.
Holsworthy, E. Prowse, R. W. Green.
Ilfracombe, J. Job.
Kilhampton, C. G. Weetman, T. B. Reed.
Kingsbrompton, J. E. Squire, W. Cass.
Northlew and Okehampton, H. G. Lowe, Percy Rowe.
Ringsash, J. Datson, Prob. wanted.
Shebbear, Walter Cocks, R. E. Wilton.
Shebbear College, R. Pyke (Governor).
South Molton, To be worked under the Superintendent of Barnstaple.
Tiverton and Bampton, W. Bennett (A), T. L. Rogers.
Torquay and Newton Abbot, W. Rickard (Torquay), Cooper G. Hawken (Newton Abbot), F. J. May (Paignton); J. O. Keen, D.D., F. H. Robinson, V. H. Culliford (Sup.).
Torrington, E. Hortop.
Chairman, Rev. R. Pyke.
Treasurer, Mr. J. Pickard, J.P., Hill Crest, Burington, Chulmleigh, Devon.
Secretary, Rev. J. C. Pye.

V.—Halifax and Bradford District.

Bradford South-East, J. E. Radcliffe, Clifford Weedall, A. E. Fletcher, P. S. Johnson, B.A.; W. Yates, H. Umpleby (Sup.).
Bradford, Westgate, W. Bowell.
Brighouse, Bruce H. White.
Dewsbury, Frank H. Chambers, F. W. H. Gutteridge, F. Fox.
Elland, St. Paul's, J. E. Wolstenholme.
Elland, Temperance Street, W. R. Smith.
Greetland, B. Crosby.
Halifax, Brunswick, John Naylor.
Halifax, Hanover, O. P. Rounsefell, W. Gillis (King Cross), C. B. Lea, W. T. Nicholson.
Halifax North, W. G. Gunstone, Walter Scott.
Halifax West, G. W. Crutchley, P. H. Thomas; W. F. Newsam (Sup.).
Hebden Bridge, H. G. Absalom, E. Sheppard.
Holmfirth, Charles Kellett.
Huddersfield, Brunswick Street, Ralph Ashby Howe.
Huddersfield, Crosland Moor, Harry Sunman, W. J. Smith, E. H. Johnson; W. Dawkins (Sup.).
Huddersfield, High Street, C. A. Ashelford, Herbert Lee, J. Rutherford, J. E. Black.
Huddersfield, Hillhouse, James Longden.
Lindley, Harry Rowe, W. D. Bainbridge, G. W. Stacey.
Shelf, John Moore (Home Mission Secretary), and District Officers.
Sowerby Bridge, J. W. Thompson.
Chairman, Rev. J. E. Radcliffe.
Treasurer, Mr. John Whiteley, J.P., Lane End, Golcar.
Secretary, Rev. G. W. Stacey.

VI.—Hanley District.

Burslem, Bethel, James Payne, Fred Wright.
Burslem, Hill Top, T. Rees Bott, J. H. Baron.
Burton-on-Trent, R. H. B. Shapland (George Street), D. G. Elwood (Newhall), W. H. Saturley (Victoria Street).
Hanley, F. J. Wharton, J. H. Messa, E. Cocker (Leek), A. F. Reeves.
Longton, Zion, R. F. Bell, G. A. Ives, C. H. Jones; S. T. Nicholson (Sup.).
Longton, High Street, John Moore (Home Mission Secretary) and District Officers.
Macclesfield, Park Street, James E. Mackintosh, H. Pritchard.
Macclesfield, Park Green, B. J. Ratcliffe.
Newcastle, Ebenezer, David Bailey, J. G. Williams.
Newcastle, Lower Street, E. Abbott.
Shrewsbury, John Preshous.
Stafford, F. S. Foster.
Chairman, Rev. James E. Mackintosh.
Treasurer, Mr. J. Williams, Oakley, Watlands Avenue, Wolstanton, Stoke-on-Trent.
Secretary, Mr. Heber Robinson, 70 Grange Street, E., Burton-on-Trent.

VII.—Leeds District.

Leeds, Woodhouse Lane, W. A. Grist, F. J. Lindley, J. W. Kitching; H. T. Marshall, D.D. (Sup.).
Leeds, Lady Lane, W. H. Kay, G. H. Hinchliffe, W. H. Faulkner (Roundhay Road); J. Sarvent (Sup.).
Leeds, Lady Lane Mission, George Hooper (Superintendent); Henry T. Chapman, B. J. Tugate (Sup.).
Leeds, Wortley and Kirkstall, J. H. Bowker, Luke Hicks.
Leeds, Hunslet, Walter Cooper, J. Beaumont Burman, R. E. Mansfield, R. J. Fletcher.
Leeds West, J. N. Higman (Victoria Road), A. H. Nicholas (Park), Frank Keyworth.
Leeds, Prospect, William Dunstan.
Connexional Committee, George Packer, D.D. (Secretary).
Batley, A. Bluck, L. P. Colley, T. Entwistle.
Birkenshaw and Gomersal, F. W. Steward.
Birstall, John Moore (Home Mission Secretary) and District Officers; J. Slack (Sup.).
Bridlington, W. Conrad Balmer.
Castleford, H. W. Beecher Chapman, J. W. Davis.
Cleckheaton, W. Field (Army Chaplain). Special arrangement for Supply.
Cowling, C. E. Penrose.
Crosshills, F. H. J. Thornton.
Driffield, J. Moore and District Officers; E. Rogers (Sup.).
Farsley, Pudsey and Yeadon, John Taylor (B), (Pudsey, Zion), R. Trolley (Farsley), H. R. Barry (Laisterdyke), S. G. Dimond (Yeadon), G. Graves and G. E. Minnear, Chaplain (Pudsey, Trinity); R. Dimond (Sup.).
Goole, Walter Hall.
Harrogate, T. Sunderland.
Ashville College, Alfred Soothill, B.A. (Principal).
Heckmondwike, W. W. Mold.
Hull, Bethel, J. B. Stedeford (Ex-President, Secretary of Local Preachers' Studies), J. Stephens (Boulevard), J. T. Brown.
Hull, Campbell Street, S. Spencer; John F. Lawis (Sup.) (Beverly).
Keighley, J. A. Haworth.
Morley and Gildersome, Joseph Ogden.
Ripon, F. P. Argall.
Scarborough, W. R. Stobie; T. Foster (Sup.).
Wakefield, E. Cook, J. A. Clarke, J. E. Langley (Chaplain, Circuit to supply); P. Bennett (Sup.).
York, M. M. Todd; Joseph Crossley (permitted to work under the direction of the B. and F.B. Society); E. Colley (Sup.).
Chairman, Mr. T. Watson, 179 Hyde Park, Leeds.
Treasurer, Mr. M. H. Watson, Lanc. and Yorks Bank, Park Row, Leeds.
Secretary, Rev. H. W. Beecher Chapman.

VIII.—Lincoln and Norwich District.

Lincoln, Silver Street, William Reed, F. L. Buxton, J. W. Mawer (Sup.).
Lincoln, Saxon Street, J. A. Hargreaves.
Norwich, A. Bromley, George Langley, E. G. Marley; W. R. Tugate (Sup.).
Alford, John Moore (Home Mission Secretary) and District Officers.
Boston, The Square, John Moore (Home Mission Secretary) and District Officers.
Boston, West Street, J. A. Newton.
Diss, J. J. Hart.
Downham, G. Eayrs, F.R.Hist.S.
East Dereham, E. H. Rowe.
Framlingham, Walter Gay.
Grimsby, G. W. Ingram, A. Urwin.
Holbeach, J. Jay.
Holt, F. L. Page, G. B. Browne.
King's Lynn, W. H. Booker; John Hammond (Sup.).
Louth, Walter Wilby, Joseph Higman, M. W. Marsh; E. Lang (Sup.).
Lowestoft, A. R. Barnes, J. Hodgson.
Market Rasen, E. R. Squire.
Peterborough, F. Hanesworth, J. Carbis.
Spalding, H. Cook; Isaac Elsom (Sup.).
Wisbech, W. H. Martin, W. P. Austin.
Yarmouth, T. H. Moyle, R. H. Osborne, W. W. Craig (Newtown); John James (Sup.).
Chairman, Rev. George Eayrs, F.R.Hist.S.
Treasurer, Mr. John Rose Bennett, J.P., Ashville, Downham Market.
Secretary, Rev. A. R. Barnes.

IX.—Liverpool and North Wales District.

Liverpool, St. Domingo, C. F. Hill; J. Le Huray, W. Eddon (Sup.).
Liverpool Central, J. H. Burkitt, F. Marrs (Lawrence Road); W. Edmondson, J. Percival (Sup.).
Liverpool North, Bruce W. Rose, Leonard England.
Liverpool South, W. Locke Smith.
Barrow-in-Furness, W. R. A. Budd (Christ Church), W. Gerry (Storey Square), T. S. Clarke.
Chester, Edward Clark.
Chirk, S. Heywood.
Crewe, S. G. Jenkins, Prob. wanted.
Frodsham, S. Buglass.
Hawarden, J. K. Scholefield, Joseph B. Brooks; Wm. Yeoman, Enoch Alty, Francis Jewell (Sup.); Edward Thomas (Retired).
Lancaster, R. H. Kipling.
Millom, E. C. Bartlett.
Morecambe, W. J. Southern; W. Matthews, Joseph Foster (Secretary of Probationers' Studies) (Sup.).
Nantwich, T. P. Bullen.
Northwich, E. Bacock; G. Atchison (Sup.).
Poolmouth, John Moore (Home Mission Secretary) and District Officers.
Preston, Orchard, A. Crago; O. Greenwood, W. H. Beeken (Sup.).
Preston, Moor Lane, W. Attoe.

* Interchanges with Penzance Ministers quarterly, to be arranged by Rev. J. Hartley Duerden.
† To be under the direction of the Superintendent of the High Street Circuit and to exchange one Sunday a month with the ministers of the High Street Circuit.

Prescot and Whiston, J. Moore (Home Mission Secretary) and District Officers; T. S. Willetts (Sup.).
Runcorn, E. Craine.
Southport, Duke Street, T. Nightingale; W. Bagrie (Sup.).
Southport, Manchester Road, W. Lacon Tonge; T. Rider (Sup.).
Southport, Churchtown, J. J. Davies; R. Trotter (Sup.).
Winsford and Sandbach, Arthur Lee (Sandbach), W. H. Wheeldon (Winsford); J. Pearce, W. Angus Fryar, S. Tomlin (Sup.).
Isle of Man, John Moore (Home Mission Secretary) and District Officers.
 Chairman, Rev. T. Nightingale.
 Treasurer, Mr. A. T. Moore, Meadows, Nantwich, Crewe.
 Secretary, Mr. J. Young (Master), Workhouse, Arclid, Sandbach.

X.—London District.

London, Newington, G. G. Nicholson.
London, Lambeth, Samuel Gordon.
London, Hackney, W. S. Welch, G. A. Wilson, P. H. Bryant, R. P. Cole, E. E. Redman, A. J. Hopkins (Packington Street); Thomas Hollins, Jabez King (Sup.).
London, Woodford, F. G. Lintern.
London, Limehouse, To be worked by Poplar and Bow.
London, Bermondsey, W. R. Britton, Superintendent of Bermondsey Mission.
London, Forest Hill and East Dulwich, A. H. Boyden, B.A., B.Sc., B.D.; Harold E. Reed (East Dulwich), W. J. Teague; H. W. Horwill, M.A., Minister without Pastoral Charge; G. H. Turner, J. J. Martin (Sup.).
London, Poplar and Bow, A. H. Headley (Poplar), Prob. wanted (Bruce Road).
London, Forest Gate, F. Galpin, W. Bainbridge, J. B. Booth (Canning Town), W. Bryars, J. H. Squire, B.A., B.D., W. J. Redmore, R. Strong, M.A., B.Lit., J. Boden, W. E. Chivers, B.A., H. Williams, T. J. Watson; J. W. Armstrong (Sup.).
London, Walthamstow, J. Ellis, E. J. Welshe, R. P. Campbell, A. C. Lockett (Chaplain), Herbert Jones.
London, Brixton, C. H. Buxton, J. Bentley, J. H. Blackwell, R. W. Gair, R. L. Wildridge, E. C. Urwin, B.A., B.D.; T. B. Saul (Sup.).
London, Fulham, E. O. Dinsley, W. Kenyon (West Kensington); T. J. Cope (Sup.).
London, Willesden, H. Pollard, James Martin; M. Brokenshire, E. Faull (Sup.); W. E. Gilbert, Minister without Pastoral Charge.
London, Lee, A. Hancock, H. J. Christmas (Plumstead), A. W. Utting (Hither Green); C. H. Poppleton (rests); T. Bailey, J. Whitton (Sup.).
London, Thornton Heath, T. B. Davenport, Frank Cooper (Carshalton).
The Publishing House, Henry Hooks, Book Steward, Editor of "United Methodist Magazine," and Treasurer of the National Children's Home and Orphanage.
Connexional Editor and Warden of the Deaconess Institute, Henry Smith.
Chatham, Gillingham and Rochester, W. L. Gibbs (Trafalgar Road), F. J. Jenkins (Luton Road), W. T. Harris (Arden Street); W. Miller (Sup.).
Faversham, J. L. Orchard.
Sittingbourne and Sheerness, J. C. Bassett.
Elham, F. A. Page.
Ashford, R. Squire.
Hastings, J. Moore (Home Mission Secretary) and District Officers; T. Spillett (Sup.).
Oxford, J. S. Pinner.
Sevenoaks and Tonbridge, J. Moore and District Officers; J. Honey (Sup.).
Walton and Felixstowe, Special Arrangements for Supply.
High Wycombe, R. Dawson.
 Chairman, Rev. S. Gordon.
 Treasurer, Mr. T. Hulbert, 64 Capel Road, Forest Gate, E.
 Secretary, Rev. R. W. Gair.

XI.—Manchester District.

Manchester First, Cheetham Hill Road, W. C. Jackson, B.A., J. A. Thompson.
Manchester Second, Oxford Road, H. Walker Blott, A. E. L. Davis; Thomas Sherwood, W. J. Hopper (Sup.).
Manchester Third, Openshaw, T. McKay, A. F. Deighton.
Manchester Fourth, Eccles New Road and Patricroft, James Harrison, W. Cherry, Fred Barrett; John Taylor (A), W. H. Cory Harris (Secretary of Colleges), (Sup.).
Manchester South, J. P. Treloar, J. Sutton.
Manchester North, George W. Potter, F. G. Stopard, W. S. Green.
Manchester North-East, H. H. Wilson, M.A., J. Smallwood.
Victoria Park College, David Brook, M.A., D.C.L. (Principal).
Chapel Fund, E. D. Cornish (Secretary).
Ashton-under-Lyne, David Brook, M.A., D.C.L. (Principal of Colleges), E. H. Oliver, T. Walker, C. W. Limb.
Blackpool, Adelaide Street, W. M. Simm, David Jack (Shaw Road); J. Holgate, W. Francis, J. Billington (Sup.).
Blackpool, Springfield Road, W. O. Smith; James Gibson, David Heath (Sup.).
Bolton, Albert Place, H. W. Kelley.
Bolton, Hanover, J. E. Swallow (Editor of "Missionary Echo").
Bolton, St. George's Road, C. Whiteley.
Denton, Arthur Bamforth.

Glossop, J. S. Hockin, A. G. Goodwin; B. Child (Sup.).
Hurst, H. Hawley, A. Hearn; W. H. James (Sup.).
Leigh and Hindley Green, A. P. Hoare; W. Toppin (Sup.).
Mossley, D. Patterson, Joseph Hibbert.
New Mills, F. G. Taylor.
Poynton, J. Mitchell.
Salford, Edward Hogg, D. W. Murphy.
Stalybridge, William Walker, T. Jukes.
Stockport, A. Chadwick, S. W. Hopkins, Alwyn J. Ellis, A. L. Broadfield.
Wigan, William Bennett (B).
 Chairman, Rev. W. C. Jackson, B.A.
 Treasurer, Mr. M. Pickard, Tynehome, Higher Broughton, Manchester.
 Secretary, Rev. E. H. Oliver.

XII.—Newcastle-on-Tyne District.

Newcastle, Sandyford, H. James, H. J. Shingles, W. Penryn Hill, A. H. Robins (permitted to work under the direction of the Newcastle S.S. Union).
Newcastle, Gloucester Street, E. Troughton, T. W. Coleman, S. E. Austin; J. Austin (Sup.).
Newcastle Central, C. T. England, G. T. Coulthard; James E. Walsh (Sup.).
Newcastle East, H. A. Stenbridge, B.A.
Alnwick, G. W. Laughton.
Appleby, W. Downing.
Bellingham, D. O. Dempster.
Blyth, Bowes Street, E. Woolhouse, J. B. Cook.
Blyth, Waterloo, W. Holroyde.
Carlisle, J. B. Goodhand.
Consett, T. S. Clarke.
Gateshead, Durham Road, Albert Rathmell, F. J. Parry (Stanley).
Gateshead, Whitehall Road, E. Ratcliffe, Thomas Smith; A. Smith (Sup.).
Hexham, W. E. Stockley, C. Taylor.
Kirkwhelpington, I. Edees.
North Shields, J. T. Newton, H. J. Barker, R. H. Hamer.
Prudhoe, S. T. L. Hacker.
Whitehaven, J. Pitchford, R. Davison (Egremont); S. Beavan (Sup.).
Whitley Bay, E. F. H. Capey.
Newcastle Children's Mission and Institute, J. T. P. Oliver.
 Chairman, Rev. H. A. Stenbridge, B.A.
 Treasurer, Mr. Andrew Dickson, 16 Portland Terrace, Newcastle-on-Tyne.
 Secretary, Rev. T. Smith.

XIII.—Nottingham District.

Nottingham, Parliament Street, J. E. Meir, Charles Dimond.
Nottingham, Shakespeare Street, T. Pointon Dale.
Nottingham Central, Francis Jones, G. Mellelieu, J. Proudfoot, W. J. Bleathman; F. Bavin (Sup.).
Nottingham, Redcliffe Road, John Baxter, C. A. Davis; Thomas Scowby (Sup.).
Home Missions, John Moore (Secretary).
Young People's Committee and Temperance League, S. C. Challenger (Secretary).
Belper, W. Rupert Clark.
Derby, Dairy House Road, William Stephen.
Derby, Becket Street, J. J. Absalom; J. Boyes, M.A.; Edwin Askew (Sup.).
Derby, Brook Street, J. Moore and District Officers.
Grantham, A. Knight.
Hucknall, James Hooley, W. O. Meir.
Ilkeston, T. B. Pope, T. Dodgeon.
Leicester, Walter Leicester, W. T. Barraclough (Hill Street); A. Hilditch, John Campbell (Sup.).
Long Eaton, A. C. George.
Long Eaton and Stapleford, G. G. Hornby, M.A., B.D., G. P. Littlewood.
Loughborough, G. Edmund Welch.
Mansfield, W. H. Proudlove, Alexander Dimond.
Matlock, R. Percival, Donald V. Godfrey.
Newark, W. H. S. Snow.
Riddings, J. Needham.
Ripley, J. W. Nield.
 Chairman, Rev. G. G. Hornby, M.A., B.D.
 Treasurer, Mr. John Lewin, J.P., C.C., Netherfield, Notts.
 Secretary, Mr. J. J. P. Stevens, 1 Stockwell Gate, Mansfield.

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Kingsbridge, A. G. Simpson.
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Launceston, Tower Street, W. F. Ellis, M. Hoare; D. Murley (Sup.).
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Looe, John French.
Lostwithiel and Bodmin, E. Harry Smith.
Padstow, J. Rawlings; T. Rowe (Sup.).
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Stratton and Bude, E. Flower.
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Clitheroe, F. B. Dutton.
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Responsive Services, Sentences & Prayers
 : : arranged for Public Worship, by : :

Rev. ERNEST F. H. CAPEY.



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Twenty-Eight Services, including Services of Thanksgiving, Petition, Confession, Worship, Intercession, (General, National, in Time of War), The Commandments, The Beatitudes, The Church (Missionary Day), In Memoriam, Young People, The Lord's Supper, The Church Festivals—Easter, Whitsuntide, Christmas—Services for Choirs, &c.

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 The Hospital: R. Swallow, M.D.
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 Girls' School: Mrs. Sheppard and Mrs. Lyttle.
 H. S. Redfern, M.Sc., on furlough.

CHINESE STAFF.

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Ningpo South, Tsiu Zing Keng, Song Pao Ding.
Ningpo South-East, Ling Tseng Young.
Ningpo East, Kyng Kyi Seng, Vaen Min Kyng, Sye An Kue.
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 W. E. Soothill, M.A., permitted to work under the Y.M.C.A. in the moral and spiritual interests of our soldiers.

LITERARY PORTRAITS AND SCENES.

Number 14.

SOLDIERS AND CHAPLAINS.

Captain the Reverend G. F. Walters and Captain the Reverend A. C. Lockett, Chaplains to His Majesty's Forces, stood in Conference for seventeen of the Ministers of our Church now serving with soldiers on battlefield or home camp; and also for hundreds of our Ministers who are officiating clergymen to the troops. What stories these soldier-ministers had to tell of the work among more than thirty-six thousand soldiers who are enrolled as of our churches, schools, or congregations! Many thousand more are ours, and look back to our homes and fellowships in city, town, village, hamlet and lonely cot. Memories of these, messages from them, have been the Holy Spirit's instruments to drill and prepare the spirit of our boys as the Captain has drilled the mind and body, for the mighty conflict with the foe, theirs and ours—foes of the good and of God. Our Bramshott and Brocton Camp Homes; the Y.M.C.A. huts and tents; the fields, camps, trenches; the hospitals, and the hour and article of death have been battlefields of the soul of our lads. Many have found Bethel or Peniel, and have seen God face to face. True as prince Jonathan; fearless, daring, loving as David; eager as Simon Peter, and faithful as at the last was he, many soldiers have won their souls, and honours and rewards more than earth can grant. Seventeen hundred of them bear scars and wounds of the body. One thousand three hundred have given their lives for friends, homeland and Christ. Where their ashes lie, in "some corner of a foreign field, it is forever England." The Conference enshrined their memory in words of Christian hope, songs of peace and solemn martial music. They live unto God and follow the Captain of their salvation whithersoever He goeth.

THE FIGHT AND THE CROWN.

Delineated by M.W.

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 Chinese Preachers: Dzang Sie Sae, Dzang Sie Sae, Yoa Zang Sa, Dzang Chang Piae.
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 Chinese Preachers: Tsiu Foa Chie, 'Ao Shang Dju. Bible Women for above Circuits: Mrs. Doa, Mrs. Li and Mrs. Yung.
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 Chinese Preachers: Lu Sie Sae, Zi Kwaih Tsang, Zi Zih Tsa.
Nai Si-Ch'i or Inner West Brook Circuit (28 Churches).
 Chinese Preachers: Ts'ih Sie Sae, Dang Tsz Mi, Tsiu Ziu Tung (Sie Chu).
No-Ch'i or Cedar Creek Circuit (30 Churches).
 Chinese Preachers: T'oa Sie Sae, Bae 'O Ch'ang, Chu Jung Kō.
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 Chinese Preachers: Zi Sie Sae, Ling Nyoh Tsa, Koh Ming Lie; Chu Ling Hae (Evangelist).
 Bible Woman: Mrs. Summer.

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Tong Shan, J. Hinds.

Wu Ting Fu, W. Eddon.

Yung Ping Fu, —J. K. Robson, M.D., (U.S.A.).

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School Teacher: Mrs. Fan.

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Catechists: Tung Hsueh Chih, Ch'en Hsien Yueh, Jen Fu T'ien, Sun Lien Yun.

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Last Week's "U.M."

We are much gratified with the cordial and apprecia-
tive way in which our second Conference number has
been received. A minister in very high office among us
writes: "A very good Conference number this week:
excellent." A circuit minister writes: "Permit me to
thank you for the full and splendid list of Chaplains
and Officiating Clergymen in this week's 'U.M.' It
was worth waiting for and worth more than the 2d. for
the paper. Our 'U.M.' is a grand paper. May you
live long in health and strength to send week by week
throughout our Connexion intelligence, inspiration and
interest. This week's report, etc., of Conference is
A 1."

A Superintendent Minister writes: "You have done
well for us this Conference. I regard this week's issue
as the best since the commencement of the paper.
M. W.'s portraits are very well done; your own notes
just what one wants. Thanks for continued excellent
work in the 'U.M.'"

A Layman writes: "Heartily thanks for the Conference
numbers of the 'U.M.,' No. 2 breaks your splendid
record. When reading your notes, one feels that they
were specially written for oneself; and they give that
personality to the issue, which a writer in last week's
'Recorder' instanced as one of the hall-marks of a
successful paper. The reports are most satisfying to
one who has not been to the Conference; the photo-
graphs are excellent, and the literary portraits very in-
teresting. Please ask 'E. W.' to write us more. And
what of the Supplement? Why it's the very 'it,' for
those who are trying to help the boys. There's one
injunction missing, and it's this, 'How to help the
Editor!'"

We understand from our Publishing House Steward
that last week's issue is quite sold out.

Women's Missionary Auxiliary.

Guernsey.—A branch of the W.M.A. had been formed
at St. Paul's, Guernsey, just a few months before the
war broke out, and in spite of it we have main-
tained a steady increase, both in membership and funds.
Our first effort to raise money, a small sale of work,
realised £5. This year's realised £12. We hope to
raise a much larger sum next year. We meet once
a month for tea, given by one or more of the members,
followed by a devotional meeting. The teas, which
are very plain, are charged for at the rate of three-
pence each, and the money so realised is used to buy
suitable material for making garments for sale.

Willington.—The members of the Willington branch
have had a busy fortnight. On Monday, June 19th,
a garden party was held at Western House. Favour-
able weather contributed to a successful gathering.
On the following Monday Mrs. Messa, who is leaving
the district, was entertained to tea, and at the subse-
quent meeting occasion was taken to present her with
a beautifully-fitted dressing case, in grateful acknow-
ledgement of her five years' presidency.—A good attend-
ance favoured the quarterly District Meeting at Wil-
lington on July 5th, under the presidency of Mrs.
Messa. Mrs. Spivey gave an inspiring address at the
afternoon public meeting, and solos were tastefully
rendered by Mrs. Hacker, of Durham. The business
meeting followed a tea, when encouraging reports were
given. Mrs. Nicholas, of Sunderland, succeeds Mrs.
Messa as president.

Dudley Circuit.—On Wednesday, July 5th, the mem-
bers and friends of the Pensnett branch were delight-
ed to have a visit from Mrs. Pollard at their weekly meet-
ing. Mrs. Dickinson the District secretary presided,
and Mrs. Pollard gave a most interesting account of
her work in China, which will long be remembered,
and be an encouragement to the friends in their work
on behalf of the W.M.A. cause. After the meeting
tea was kindly provided by Mrs. C. F. Parsons, who
is the president of the District W.M.A., and a mem-
ber of St. James's Church.

News of Our Churches.

MINISTERIAL ARRANGEMENTS.

Engagements. 1917-18.

Smith, W. J., becomes superintendent of the Spalding
Circuit.
Lee, Arthur, remains in the Winsford and Sandbach
Circuit a fifth year.
White, Bruce H., remains in the Brighthouse Circuit
till 1918.
Walker, T., remains at Ashton-under-Lyne a seventh
year, but will leave at the completion of that term.

Changes. 1917.

Ash, John, leaves the Newport, Ryde, and Cowes
Circuit after four years' service.
Barlow, A., declined an invitation to stay in the
Chesterfield Circuit a third year, and is removing in
1917.
Dunstan, W., removes from Prospect Church, Leeds,
at the close of the twelfth year of his pastorate.

Anniversaries.

Preston (Moor Lane).—The Sunday School anniver-
sary preacher was Rev. Walter Attoe (pastor and super-
intendent of the School). The congregations were
good all day. In the afternoon the teachers and
scholars of the Primary Department gave a demon-
stration of Primary method to a large and interested audi-
ence. The pastor then distributed fifteen silver medals
to members of the League of Worshippers. At the
evening service a roll call was conducted for the men
who have joined His Majesty's forces from the Sunday
School (numbering thirty). Previous to the anniver-
sary the pastor had sent a letter to each scholar on his
personal relationship to Christ, and asking all to make
the great decision for Him. A slip and envelope were
enclosed for reply. To the great joy of all, many re-
plies were received from scholars of all ages. This
was the greatest success of all! Having put this
first—the financial result was the highest ever reached
in the history of the school—over £56. It was truly
a red letter day for many of our young people.

Reepham (Norfolk).—The Sunday School anniversary
services were for the twelfth year in succession con-
ducted by Messrs. William and T. Hird, of Norwich.
Miss H. Sexton was at the organ. The choir was
assisted by Mr. and Mrs. Barrett (Elsing). The super-
intendent reported school membership 81, Band of Hope
100. Proceeds of the day £8.

General.

Ashton-under-Lyne (Trafalgar Square).—Successful
Sunday School anniversary services held July 9th.
Preacher, Rev. A. Hearn, of Hyde. Collections, over
£52.

Bristol (Bishopston).—At an egg service, about 600
eggs were brought by congregation and scholars for
distribution by Red Cross Society. Several of the eggs
were written on, with messages to the soldiers. Ap-
propriate sermons were preached by the pastor (Rev.
G. H. Kennedy).

London, Brixton (Park Crescent).—By the recent
bazaar a large deficit on the current account has been
wiped out, and the capital debt reduced by £175. To
God be the glory.

Plymouth (Embankment Road).—The annual Sun-
day School treat was held under ideal weather condi-
tions. The pastor (Rev. C. W. Bendle), officers and
teachers and about 500 scholars assembled in the
schoolroom, and forming up behind the band of the
Plymouth Cadet Corps, T.F. (lads in khaki), marched
in procession to Pomphlett, to a field adjoining the
United Methodist Church, being very kindly lent for
the occasion by Mr. F. J. Moore, J.P. Old and young
had had a good time.

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Methodist Magazine

CONTENTS FOR AUGUST.

EDITORIAL. Rest and Renewal.
THE EVANGEL IN FRANCE.
(With Portrait.) By JOSEPH WALLETT C.F.
PEN PORTRAITS.
Rev. W. H. GREGORY.
Mr. J. ROSE BENNETT, J.P.
A HOME MEDITATION. (With Portrait.)
By Rev. J. C. PYE.
IN THE INTERESTS OF OUR YOUNG
PEOPLE. By Rev. J. B. BROOKS.
THE FELLOWSHIP OF BOOKS.
By Rev. J. G. B. CORIN.
PEN PICTURES OF CONFERENCE.
By Rev. T. NIGHTINGALE.
CALLED HOME.
Rev. J. MARSHALL MATHER. (With Portrait.)
Rev. W. H. LUXTON. Mrs. PETER WILLIAMS.
AN ANCIENT SUSSEX TOWN.
(Illustrated.) By J. C. WRIGHT, F.R.S.L.
THE CHANGING WORLD AND THE
CHURCHES. By JAMES A. MACDONALD.
LILIAN OF THE COUNTY LANDS. (Serial Story.)
(Illustrated.) By RAMSAY GUTHRIE.
FROM A WOMAN'S POINT OF VIEW.
Likes and Dislikes. By K. CRANFIELD.

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MISSIONARY ECHO.

Contents for August.

Our Ningpo College.
Principal REDFERN, M.Sc.
Through the Secretary's Field-Glass.
Rev. C. STEDEFORD.
Why, How, Where? E. G. W. WESLEY.
If Christ had not come.
A Deal in Potatoes. Rev. J. E. MACKINTOSH.
Wenchow College Y.M.C.A.
Rev. J. W. HEYWOOD.
W.M.M.S.
The Fascination of the Missionary Idea.
Rev. R. H. KIPLING.
The International Review of Missions.
Noteworthy Helpers.
152.—FRED JACKSON, Castleford.
153.—GEORGE CLARK, Battersea.
Our Women's Auxiliary. Mrs. HALL.
The Monthly Prayer Meeting.
Which is Topsy-turvy Land?

MONTHLY. ONE PENNY.

Order of Minister or Missionary Secretary.

United Methodist Table Talk.

NOTICE.—When Articles or Letters are signed with the writers' names or initials, or with pseudonyms the Editor must not necessarily be held to be in agreement with the views therein expressed or with the mode of expression. In such instances insertion only means that the matter or the point of view is considered of sufficient interest and importance to warrant publication. The Denominational position on any subject can of course be defined only by the Conference.

The Editor's address is 188 Rye Lane, Peckham, S.E.

CHANGES IN ADDRESSES OF MINISTERS.

All changes in addresses of ministers appointed by the recent Rochdale Conference should be sent on at once to the Rev. Henry Smith, "Minutes" Editor, 188 Rye Lane, Peckham, London, S.E., for incorporation in the "Minutes" of the 1916 Conference now being prepared. Will ministers and stewards kindly and immediately note?

THE LATE MRS. A. S. D. ABERCROMBIE.

We earnestly invite every reader to turn to Dr. Kelynack's fine Appreciation of Mrs. Abercrombie, found on another page. Dr. Kelynack is an eminent medical specialist, and he knows whereof he speaks. All the more value therefore attaches to his characterisation of Mrs. Abercrombie and her work. Ponder such phrases as these: "Mrs. Abercrombie possessed an instinct for child saving." She saw "the Christ-child in every frail and fretful tiny foundling." "Mrs. Abercrombie possessed the rare gift of mothering, and even where medical science had its limitations, the pluck and patience and mother-love often found a way. Many of our children owe their life to this saviour servant of Christ's rejected and neglected little children of sorrow." "I sincerely trust some means will be found whereby the name of this true saint in the service of childhood will through all future days be connected with the House and Home she loved so well." And the woman of whom all this is said was by birth and service and many ties, and to the end a United Methodist! Her memory should be sweet and fragrant throughout our Church.

THE LATE DR. J. H. BAKER.

A large circle of friends in the ex-B.C. section of the United Methodist Church will learn with deep regret of the death on Thursday, July 20th, of Dr. John Hopper Baker, at the age of sixty. Coming of a family that has long held an honourable position in the Shebbear Circuit, he was sent as a boy to the Connexional School during the earliest period of Mr. Ruddle's mastership. He was at first trained to be a chemist, but afterwards entered the medical profession, taking the degree of M.D. at Durham University. Not long after he completed his qualification, his accuracy in diagnosis in certain difficult cases drew attention to his skill, and he speedily built up a successful practice in London. He will be gratefully remembered for his unostentatious kindness to B.C. ministers, many of whom received from him gratuitously professional advice and treatment of a quality which, but for his generosity, they would have been quite unable to obtain. For many years, indeed, the name of Dr. Baker could be truly described as a household word in B.C. manse, and in many a ministerial home to-day his loss will be felt as a severe blow. Dr. Baker leaves a widow and two children.

PERSONAL.

Gladys Osborne, aged twelve years, daughter of Rev. R. H. and Mrs. Osborne, Gorleston-on-Sea, has successfully passed the Lower Division Examination of the Royal Academy and Royal College of Music. This is the third success in three years, including honours at Trinity College.

Mr. Geo. P. Dymond, third son of the Rev. F. J. Dymond, of Yunnan, China, has passed first in the Bristol matriculation at the age of sixteen, and has been awarded a University scholarship.

Lieut. R. W. E. Stickings, B.Sc. (1st Class Honours) has been awarded the Diploma of the Imperial College of Science and Technology, South Kensington (D.I.C.), for research work in Organic Chemistry during the session 1914-15. He is twenty-one years of age, and is the son of Mr. John Stickings, of our Mitcham Church, Brixton Circuit. At present he is attached to the IVth Army Water Column, and during the last few months has had to visit nearly the whole of our Western front.

At a large gathering of members of the Newcastle, Gateshead, and District Butchers' Association, Mr. Arthur E. Brown, who has given up his business in order to join the Army, was entertained to dinner, and presented with a sword and revolver on behalf of the East End butchers. Mr. Brown is the son of the late Mr. Charles H. Brown, of Newcastle-on-Tyne, and is a member of our Sandyford Church.

THANKS FOR COMMUNION SET.

Rev. Frank Fairfax, C.F., writes the Secretary of our Army and Navy Committee:

"The Pocket Communion set reached me safely—in a somewhat stormy environment. We are in the thick of things, but are consoled by the hope that the end of this awful nightmare is now in sight. Will you please con-

vey my very warmest thanks to the friends who contributed to the set. It is a handsome and compact arrangement and, away from the front, should make the Sacrament regularly possible."

Will those who sent subscriptions for this set to Mr. Smith please note?

REV. G. T. CHECKLIN.

The Rev. G. T. Checklin, who recently joined the Army, writes that letters addressed: Lance-Corporal G. T. Checklin, 158403, 256 Tunnelling Company, Royal Engineers, B.E.F., will find him. Mr. Checklin is finding in his Company opportunities of Christian service, and would be grateful for a supply of hymns (leaflet preferred) for use in services which he has the opportunity of conducting among the men.

A UNITED METHODIST GETS THE ROYAL HUMANE SOCIETY'S MEDAL.

On Saturday, 15th inst., at Halton Camp, Bucks, Brigadier-General A. J. Whitacre-Allen, C.B., presented Lieut. and Quartermaster J. W. Price, R.A.M.C., with the Royal Humane Society's medal and certificate for an act of gallantry and bravery in saving the life of Marconi Operator E. W. Dyer, when H.M.T. *Royal Edward* was torpedoed on 13th August, 1915.

When the lifeboat, in which Lieut. Price and about forty others were, capsized, Mr. Dyer could not get to the upturned boat owing to a fractured leg and a dislocated shoulder. Lieut. Price was unable to swim, but was wearing a lifebelt, and seeing the plight of the injured man, in some way managed to reach him and hold him up until the upturned boat came near. He then held Mr. Dyer with one arm, and with the other hand hung on to the keel of the upturned boat. Some hours later, a French trawler came alongside, when all the men boarded the steamer with the exception of Lieut. Price, who was still supporting Mr. Dyer, whom he was able to throw into the hands of a French sailor, he himself being eventually pulled aboard more dead than alive. Mr. Dyer says, "If it had not been for the unselfish action of Lieut. Price, I should undoubtedly have been drowned."

Lieut. Price is an old Ashville boy, and he and his wife are members of our Prestatyn Church. Prior to their removal to North Wales, they were for years members of our church at Hamilton Road, Liverpool.

THE PEASANT AND THE WAR.

There is an interesting article in the August number of "The Sunday at Home," entitled "The War in Our Village," anecdotes and incidents from a corner of East Anglia. The writer says that the older peasants can hardly realise the war, though it distresses them greatly to see the old order changing. Old Mrs. Peck was horrified when she heard that the rector's daughter was scrubbing floors and washing up at the Red Cross Hospital.

"It wasn't roight that ladies should du sech things. Why di't they git a woman in?"

And Peck expressed his disgust with Miss Adams when she drove some heifers to market. Yet she did it very well, and only took twenty minutes longer than the drover used to do. She was neatly dressed, and looked workmanlike. She wore long boots almost up to her knees, a short well-cut skirt, a rev jersey, and a big shady hat. But Peck did not like it; there are some things, he thinks, she should not do in her position.

Noblesse oblige holds no ideal for Peck. "Couldn't he hev got out of it?" he inquired, when the squire's son went to the front. Still he gave the captain a grateful welcome on his return, and when the precious love was over, Peck told every one of the great offensive which the captain foretold was shortly to come, adding that: "They're only just waitin' till Master Bob gits back and then we shall see sumfin' big."

Peck is so convinced that only his own acquaintances can win us victory! Still, he takes an occasional interest in the "Alleys" and what he considers to be the Russian method of warfare—"I hear they du fought with steam-rollers and roll the Iarmuns out flat"—used to puzzle him greatly. On flag-days—we have flag-days in the country!—he is a willing buyer, and gives the favours to his grandchildren, whilst he tells the fair seller that "this war's a terrible bad job."

THE ORDINATION SERVICE.

(Baillie Street Chapel, July 17th—Clusters of Mary lilies were about the communion table and pulpit.)

White lilies, shone, a gracious boon,
A wonder of pale loveliness,
And beauty breathed a benison
That touched us like a soft caress.

With us was many a fretting care;
In gracious calm those radiant things
Gleamed through the prayer, silence and song,
Like flash of angels' hovering wings.

The tall, pure lilies swept our souls
As with the healing garment's hem;
And there young lives were set apart
To Him, who said 'Consider them.'

Maker is He of flowers and men,
And knoweth well what each one needs;
Grateful to Him the lilies' grace,
And trustful lives of loving deeds.

—CUTHBERT ELLISON.

THE NEW EDITOR OF THE "C.E. TIMES."

The Rev. B. Reeves succeeds the Rev. W. Knight Chaplain as Editor of the "Christian Endeavour Times." Mr. Knight Chaplain has occupied the position for more than twenty-two years, and last week in bidding farewell to his readers introduced his successor. United Methodists will be interested to learn that Mr. Reeve was born in Bermondsey in 1875. He was educated at St. Olave's Grammar School, and as a youth was greatly influenced by Alderman H. F. Morris, formerly Mayor of Bermondsey, who conducted a Mutual Improvement Society at Manor United Methodist Church. Mr. Reeve was converted at our Manor Church, but found his church home among the Baptists at Maze Pond Chapel, in the Old Kent Road, where he had been in the Sunday School from childhood. From 1907 to 1915 Mr. Reeve was pastor of the Rotherhithe Baptist Church. In 1915 he became one of the assistant pastors of the Metropolitan Tabernacle, having been for some time previously literary assistant and secretary to Dr. A. C. Dixon. He is leaving the Tabernacle at the close of the present year, but intends continuing in active pastoral work.

UNITED METHODIST ROLL OF HONOUR.

St. Paul's, Newton Heath, mourns the loss of Lance-Corporal Ernest Falla, who was killed in action on July 1st. Lance-Corporal Ernest Falla was a lad of great promise and ability—the eldest son of Mr. J. Ames Falla—the highly esteemed local preacher and treasurer of St. Paul's.

Another bright young soul has passed to the Beyond at the call of duty. Pte. Fred Edge, the only son of Mr. and Mrs. Jas. Edge, Princess Street, Hurst, was a scholar of our Queen Street Sunday School, Hurst, with which church his grandfather, parents, and relatives were connected. He enlisted in the Royal Scots on September 14th, and had been in the firing line for the past six months. His letters home were couched in cheerful terms. Fighting was not his forte, yet, while desirous of seeing brighter days, he did not wish to return until victory had been secured.

Much sympathy is felt with Mr. and Mrs. Joshua Shaw, of Brookfields, Mossley, in the loss of their younger son, Corporal Harold Shaw, of the Second Battalion Duke of Wellington's West Ridings, at the beginning of the great offensive on July 1st. Their eldest son, Corporal Gilbert Shaw, was killed while in action with the 1-7th West Ridings on August 8th, 1915. Their younger son Harold was twenty-four years of age and leaves a widow and one child. He was a fine footballer and athlete. He had a lifelong connection with our Roughtown Church, Mossley, and a special memorial service was held there on Sunday last, conducted by Rev. D. Patterson.

SOLDIERS AT NEATH, S. WALES.

Rev. Wm. Cann, 51 Lewis Road, Neath, S. Wales, writes us: "A hospital, near this town, has recently been taken over by the War Office, and between two and three hundred wounded men are now there. I should be most pleased to visit any United Methodist soldiers who may be sent there from time to time, and to render any possible service, on hearing from them or their friends; also to arrange hospitality for relatives visiting the hospital from a distance who cannot make both the forward and return journey on the same day."

£100 PRIZE FOR AN ESSAY ON PRAYER.

At this time of world tragedy the significance of prayer in daily life is everywhere becoming more widely recognised. With the object of gathering together a record of the thoughts of those who have realized its meaning and power and of publishing what may seem helpful, the Walker Trustees of St. Andrew's University invite essays on Prayer, its meaning, power and reality, its place and value to the individual, to the Church, and to the State; in the everyday affairs of life, in the healing of sickness and disease; in times of distress and of national danger, and in relation to national ideals and to world progress.

A prize of £100 is offered for the most widely helpful essay, in any language, open to anyone in any part of the world. Additional prizes may be allotted. Closing date, June 1st, 1917.

Full particulars can be obtained from the Secretary, The University, St. Andrews, N.B.

BROTHERHOOD WORK AT THE FRONT.

Private A. G. Barker, one of our Victoria Park students, whose father is a member of our Bishopston Church, Bristol, and president of the local Federation of Brotherhoods, has written a letter in which he says:

"You will be pleased to know that out here, on a Greek island, we have a Brotherhood with an average attendance of 400. We meet on Wednesday evenings at the Y.M.C.A., and I can assure you that much good is resulting, as you can see by the following instance. A young man, with very little inclination for anything religious, was persuaded to attend our Brotherhood. As a result his life has entirely changed. He has become a member of the choir and an active supporter of our work. Noticing that I was a student for the ministry he asked me to tell him 'about Christ,' and we are now going through the Gospel of St. Mark together, to our mutual profit. Thus we who are abroad are endeavouring to emulate you in the splendid work you are doing at home."

CHANGE OF ADDRESS.

Rev. W. J. Smith, Fernleigh, Longwood, Huddersfield.

TO CORRESPONDENTS.

G. A. W.—Your letter has been sent on to the writer of the article. Many thanks for your kind words.

R. B.—No good would come of opening correspondence on the subject you raise.

The Conference Missionary Effort.

THE TRIUMPHANT RESULT.

WE expected to record a triumph, but not such a splendid triumph. I think the chairman was a little surprised when I was able to inform him before the Conference Missionary meeting began that the promises had already well passed the £2,000 goal, which he had set. But he immediately rose to the occasion, and was ready to increase his own gift, in order to carry the achievement higher still. After the collection was taken I was able to announce £2,181 as the grand total promised and paid. Then, to the surprise and delight of all, Mr. Mallinson disclosed a private chairman's list of his own, gathered chiefly from nearest relatives, and amounting to over £100. This made it impossible for the audience to resist the chairman's proposal to raise the total to £2,500. In a short time it rose £25 beyond that figure. Money has come in since, which raises the result, as reported below, to £2,576 7s. 6d. The published list will show that the donations have come from all parts of our denomination, extending from the Scilly Isles to Northumberland, and include gifts from some of our soldiers and chaplains at the front.

The meeting was a memorable climax to a grand effort. It will not be forgotten by any who were present. The missionary fire glowed in all hearts. I heard a very interesting account of perhaps the most generous gift cast into the missionary treasury. A lad had been working overtime, and his mother allowed him to keep the special income as pocket money. He came to the meeting feeling more wealthy than he had ever done before. The spirit of the meeting took possession of him, and he disposed of his overtime money by putting 5s. in the collection, and passing 2s. 6d. to his sister for her to put in. The Master still watches the gifts cast into His treasury, and this gift was not overlooked.

We have been especially favoured this year with large donations. Eight of our friends contributed £1,220 in donations of £100 and over. To these, and all who have made the great success possible, the Committee would express the warmest thanks. Praise is due to many ministers and laymen who gathered gifts in their own circuits, and brought valuable additions to the list. Above all, we praise God, who has inspired the same spirit of emulation and service into the hearts of our people.

C. STEDEEORD.

	£	s.	d.	£	s.	d.
Previously reported	1870	11	0	559	18	0
"Thank-offering," Shelton	0	5	0	0	5	0
Mr. J. Mitchell, Wakefield	2	2	0	2	2	0
Rev. E. Cook	0	5	0	0	5	0
Mr. W. H. Williams, Newquay	1	1	0	1	1	0
Mr. A. Kay, Hoyland Common	0	10	0	0	10	0
Mr. J. T. Tennant	0	10	6	0	10	6
Coun. W. E. Fithern, J.P., Upper Gornal	1	1	0	1	1	0
Rev. M. de J. Lark	0	10	6	0	10	6
Mr. E. Nicholson, Sheffield	0	5	0	0	5	0
Coun. J. W. Baron, Great Harwood	20	0	0	20	0	0
Mr. Darley Terry, Prestatyn				2	2	0
Ringsash Circuit:						
Per Rev. J. Datson, 10s. added to first promise	0	10	0	3	0	0
Per Rev. Mr. and Mrs. T. J. Guscott	1	1	0	1	1	0
Mr. Jon. Pickard, J.P., Holsworthy Circuit, per Rev. R. W. Green:	2	2	0	2	2	0
Mr. S. Parsons	1	10	0	1	10	0
Mrs. S. Parsons	0	5	0	0	5	0
Miss M. M. A. Parsons	0	5	0	0	5	0
Mr. W. Stanbury	0	10	0	0	10	0
Mr. R. Daniel	0	10	0	0	10	0
Mrs. S. L. Thorne	0	10	0	0	10	0
Mr. W. Jory	0	5	0	0	5	0
Mr. J. P. Whitlock	1	0	0	1	0	0
In Memoriam: Rev. T. Braund	1	0	0	1	0	0
Mr. F. Oke	0	2	6	0	2	6
Mr. J. Ford	0	5	0	0	5	0
Mr. J. Furse	0	10	0	0	10	0
"J. G." per Rev. W. Downing	1	0	0	1	0	0
Rev. W. Downing	0	5	0	0	5	0
Mr. and Mrs. Herbert Goodall, Halifax	3	3	0	3	3	0
Rev. S. C. Challenger				1	0	0
Per Rev. S. C. Challenger:						
Miss Weedell	0	2	6	0	2	6
Mr. G. H. Collyer	0	2	0	0	2	0
Mr. W. S. Skelton, J.P., Sheffield	10	0	0	10	0	0
Wigan Circuit, per Mr. R. Worthington, 5s. added to first promise	0	5	0	3	0	0
Coun. Geo. Cooke, Barnsley	5	5	0	5	5	0
Per Coun. G. Cooke:						
Mrs. Geo. Cooke	2	2	0	2	2	0
Miss Annie Cooke	2	2	0	2	2	0
Mr. Arthur Cooke	2	2	0	2	2	0
Friends in Mansfield Circuit, per Rev. W. H. Proudlove	5	0	0	5	0	0
Rev. W. H. Webber	0	5	0	0	5	0
Mr. A. W. Palethorpe, Leicester	0	2	6	0	2	6
Bideford Circuit, per Mr. J. Adams	2	17	0	2	17	0
Salford Circuit, per Mr. J. Kay	0	13	6	0	13	6
Mr. James Holt, J.P., Bury	7	7	0	7	7	0
Mr. W. H. Kempster, Bury	0	10	6	0	10	6
Rev. G. Eayrs, F.R.Hist.S.				0	5	0
Per Mr. A. Clarke:						
Mr. A. Clarke	0	10	0	0	10	0
Mr. E. G. Collyer	0	10	0	0	10	0
Mr. L. Jackson	0	5	0	0	5	0

	£	s.	d.	£	s.	d.
Mr. J. T. Heaselden	0	2	6	0	2	6
Mr. J. T. Humphries	0	5	0	0	5	0
Mr. T. Tyers	0	2	6	0	2	6
Mr. T. Parnham	0	2	6	0	2	6
Mrs. Clarke	0	2	6	0	2	6
Mr. A. Hendy, Beverley, per Rev. J. F. Lawis	2	0	0	2	0	0
Rev. J. F. Lawis	0	2	6	0	2	6
Mr. A. Varley, Lancaster	1	0	0	1	0	0
Rev. W. and Mrs. Vivian, 10s. previously reported	6	15	0	7	5	0
Rev. R. H. Kipling	0	2	6	0	2	6
Mr. W. Redmore, Aberavon	1	1	0	1	1	0
Mr. Jos. Chambers, Wakefield	0	10	0	0	10	0
Mr. H. Bryars, Sheffield	1	1	0	1	1	0
Rev. W. Cherry	0	5	0	0	5	0
Per Rev. R. R. Baker:						
Mr. T. S. Allen	2	2	0	2	2	0
Rev. R. R. Baker	0	10	0	0	10	0

LITERARY PORTRAITS AND SCENES.

Number 15.

BOOKS AND BUILDINGS.

Little time did Conference spare to hear the year's record of the Book Room, Publishing House, "United Methodist," and the Magnet Press. The Reverend Henry Hooks and Mr. J. K. Baker told a story of triumph in war time. Millions of printed pages, bibles, hymn-books, stories, reports, magazines, journals, has this Department given to our Church; and far, far beyond. Ten thousand times ten thousand have been its printed messages, chiefly guided by the Reverend Henry Smith,—as busy a servant of God and man as our Church knows, in his offices of Editor, Warden of the Deaconess Institute, and Army and Navy Secretary. Read aloud or sung in church, school, home, wayside, more often silently, the messages by this ministry of the printed page enter the City of Mansoul every day, every hour, every moment, somewhere. This pulpit is never silent: its congregation never breaks up. Never did Christ ask so often and so loudly as now, "Have you never read?" Never did He seem to say to His followers more solemnly than to-day for the hungry, unfed, ill-fed, perishing multitudes, "Give ye them to read!" Jesus stood up to read in the Nazareth Chapel. There the book was handed to Him by the minister. For this and holier uses are these temples made with hands. Ours are linked with the names of the Reverend Ebenezer Darrell Cornish, Mr. Thomas Butler, J.P., Mr. W. F. Jackson and Mr. Joseph Briggs. They who say, "Lord I have loved the habitation of Thy House" have given more than four million pounds, and provided more than one million seats for worshippers and scholars. Books and buildings, the living Church and the prophet are God's mighty instruments for His Kingdom.

The Rev. HENRY HOOKS, The Rev. E. D. CORNISH.

Delineated by M.W.

	£	s.	d.	£	s.	d.
Mr. Jas. Stark	0	2	6	0	2	6
Ald. J. G. Addison, J.P., Sunderland	25	0	0	25	0	0
Burslem, Hill Top Circuit, per Rev. T. R. Bott:						
Mr. T. F. Wood	2	2	0	2	2	0
Mr. T. W. Bennett	1	0	0	1	0	0
Mr. J. P. Holdcroft	0	10	0	0	10	0
Mr. H. Watkin	0	10	0	0	10	0
Mr. J. Davison	0	10	0	0	10	0
Mrs. J. Davison	0	10	0	0	10	0
Hill Top C.E. Society	0	10	0	0	10	0
Mr. J. W. Brown	0	10	0	0	10	0
Mr. J. Stevenson	0	10	0	0	10	0
Mr. S. Fox	0	10	0	0	10	0
Mr. R. Nicklin	0	5	0	0	5	0
Mr. S. H. Price	0	5	0	0	5	0
A Friend	0	5	0	0	5	0
Mr. G. R. Wood	0	5	0	0	5	0
Mr. S. Grant	0	5	0	0	5	0

	£	s.	d.	£	s.	d.
Miss S. Wood	0	5	0	0	5	0
Mr. W. J. Lewis	0	2	6	0	2	6
"B."	0	3	6	0	3	6
Mr. J. Parr	0	2	6	0	2	6
Mr. E. Willet, 2s.; Anon., 2s.	0	4	0	0	4	0
Mr. A. H. Hughes, 1s.; Mrs. Crabtree, 1s.	0	2	0	0	2	0
Mr. W. G. Barrett	0	10	6	0	10	6
Mr. J. Williams	0	11	0	0	11	0
Total, £10 10s. 6d.						
Mrs. Derbyshire, in Memory of Mr. J. Derbyshire				10	0	0
Mr. H. Lawton, J.P., Lees				5	0	0
Mr. Squire Spencer, Harrogate	25	0	0	25	0	0
Rev. J. and Mrs. Foster	1	1	0	1	1	0
Rev. Edward Eves	0	10	0	0	10	0
Mr. Harry Fay, Falmouth	0	2	6	0	2	6
Mrs. Wright Riley, in Loving Memory of her Husband	10	0	0	10	0	0
Rev. W. and Mrs. Bowell	1	1	0	1	1	0
Rev. F. and Mrs. Galpin	0	10	0	0	10	0
Ilford Church, £2 5s. 6d., and School, 12s., per Mr. W. Caton	2	17	6	2	17	6
Mrs. Boatfield: In Memoriam	0	10	0	0	10	0
Mr. J. Rose Bennett, Downham	105	0	0	105	0	0
Rev. Dr. Marshall	0	10	0	0	10	0
Rev. J. Morris	0	2	6	0	2	6
Mr. F. A. Wadsworth, Huddersfield	0	10	0	0	10	0
Mr. F. Needler, Hull	3	3	0	3	3	0
Mrs. J. W. Taylor, Huddersfield	2	2	0	2	2	0
Mr. J. W. Pollitt, Barnsley	2	2	0	2	2	0
Per Rev. W. L. Tonge:						
Miss Hooper, Gloucester	0	5	0	0	5	0
Mr. W. Santus, Southport	0	5	0	0	5	0
Mr. W. Scott, Southport	0	5	0	0	5	0
Rev. W. L. Tonge	0	2	6	0	2	6
"W. D."	0	2	6	0	2	6
Mr. Frank Cooper, Huddersfield	1	1	0	1	1	0
Mr. and Mrs. J. McEwan, Newcastle	0	10	0	0	10	0
Mr. Geo. Goodall, J.P., Nottingham	20	0	0	20	0	0
Mr. John Whiteley, Golcar	5	5	0	5	5	0
Regent Road Church, Yarmouth, per Rev. R. Trolley	1	1	0	1	1	0
Park St. Ct., Macclesfield	3	3	0	3	3	0
Mr. W. H. Jackson, Huddersfield	0	5	0	0	5	0
Barnsley Circuit, per Mr. J. Wainwright:						
Mrs. G. Firth	0	5	0	0	5	0
Mr. S. Peace	0	2	6	0	2	6
Mr. F. Kay	0	2	0	0	2	0
Rev. Thomas Sherwood	0	5	0	0	5	0
Mrs. Thomas Sherwood	0	5	0	0	5	0
Per Mr. J. Battersby:						
Rev. A. Jones	0	2	6	0	2	6
Mr. J. Battersby	0	5	0	0	5	0
Mr. Roberts	0	2	6	0	2	6
Mr. Wm. Platt	0	10	0	0	10	0
Coun. Stock	0	10	0	0	10	0
Per Mr. J. Humphrey, Middlesbrough:						
Mr. J. Humphrey	0	2	6	0	2	6
Mr. Theo. Packett	0	2	6	0	2	6
Rev. C. Weedall	0	2	6	0	2	6
Rev. W. R. Stobie	0	2	6	0	2	6
Mr. J. Sheppard	0	2	6	0	2	6
Mr. E. Outhwaite	0	2	6	0	2	6
Mr. J. Motson	0	2	6	0	2	6
Clitheroe Circuit, per Rev. A. W. Utting:						
The Girls' Guild	0	10	0	0	10	0
Mr. D. Lord	0	10	0	0	10	0
Mrs. Jn. Birch	0	5	0	0	5	0
Miss Meyers and Miss Bilsborrow	0	5	0	0	5	0
Mr. G. Wilkinson	0	2	6	0	2	6
Mr. W. Scott	0	2	6	0	2	6
Five Clitheroe Friends	0	7	0	0	7	0
Rev. A. W. Utting	0	2	6	0	2	6
Friends in Workshop Circuit	1	1	0	1	1	0
A Friend, Sheffield	1	0	0	1	0	0
Anon., Ashton	0	10	0	0	10	0
Miss A. M. Barlow, Sunderland	0	2	6	0	2	6
Mr. H. J. Richardson, Forest Hill	0	2	6	0	2	6
Total	£1899	6	6	£912	15	8

We regret that the pressure upon our space makes it impossible to give the complete list this week. The remainder will appear next week.—ED., U.M.

BREW YOUR BEER AT HOME.



SEND nine penny stamps to NEWBALL & MASON, Nottingham, and they will send you enough Mason's Extract of Herbs to make 8 gallons of Refreshing Herb Beer.



Jottings.

MR. SNOWBALL'S reminiscences of the meeting at Hexham, attended by Dr. Joseph Parker and Mrs. Parker, has brought me the following from the Rev. E. S. Mills, our minister at Bishop Auckland:

"As 'Jottings' are always first course—for me, at any rate—I was not long in discovering the Parker reminiscence of Mr. E. Snowball. I also was present, and was one of the chagrined. Mr. Snowball omitted to state that Dr. Parker acted upon his dictum, and spoke *after* his wife. I am somewhat surprised that your correspondent omitted to mention what Mrs. Parker termed the 'Doctor's New Theology.' When the Dr. was asked to reply to the vote of thanks, he stated, 'Eve was made *before* Adam: let Eve speak for herself.' To which Eve did, eloquently. Query: What did the Dr. mean? Mr. Snowball evidently also forgot our dismissal. We all bowed our heads for the benediction; no benediction was forthcoming. After a silence that became too prolonged, even for the most reverential, we lifted our heads—to see the doctor's back turned towards us, with a coat's tails over each arm, and hands in pockets. A striking tableau!"

The first and only time I was present at Baillie Street Chapel, Rochdale, until a few days ago, was in 1905, on the occasion of the decisive debate upon Union among the three Churches now forming the United Methodist Church. I find that I made copious notes at the time, and I fancy some of the readers of our Journal would like me to reproduce some of them. I will venture to do so.

"We will go a long way round any rock rather than split upon it," said the Rev. David Heath, in his fine address as one of the M.N.C. representatives of the United Methodist Free Church Assembly. The words were spoken with regard to Methodist Union, and were received by the Assembly with almost tumultuous applause. They gave apt expression to a sentiment which lay deep in the heart of the Assembly, and embodied a principle upon which the Assembly acted in its subsequent dealings with the thorny question of ministerial chairmanship.

"The debate on Methodist Union was fixed for Friday, July 14th. When it arrived I found the area of the large Baillie Street Chapel, Rochdale, filled with representatives of the Methodist Free Churches, and of sister Methodist Churches, including the Wesleyan Church. I was deeply impressed with the devout spirit in which the Assembly entered upon the consideration of the great subject before it.

"First came the fervent singing of Longfellow's 'Holy Spirit, Truth Divine, Dawn upon this soul of mine;' then prayer, in which we were led by the Rev. W. Vivian—a prayer thrilling with emotion and intensity, and fervently craving in a special measure and degree the Divine guidance at this great turning point in the history of the Churches. It was the right and fitting preparation for the grave work that lay before the Assembly.

"The Joint Committee's report on the proposed Union was first received, then its clauses were considered one by one. This proceeded smoothly and uneventfully until the paragraph regarding the ministerial chairmanship of the circuit quarterly meeting was reached. Everybody knew that that was the crucial point of the whole scheme, and interest in the Assembly's proceedings rose to almost fever heat when it was reached.

"The Assembly's Secretary of the Joint Committee (Rev. W. H. Cory Harris) was in charge of the business, and in a few words introduced the fateful paragraph. That paragraph provided that the superintendent minister of a circuit should preside at all circuit and quarterly meetings, circuit committee meetings, leaders' and church meetings at which he was present; 'but in his absence the meeting shall elect its own chairman.'

"The Rev. W. Barnes proposed that for the word 'shall,' in the last sentence, the word 'may' should be substituted, his intention evidently being to secure greater elasticity in the election. The amendment was lost by a large majority.

"Then came an amendment which directly challenged the Committee's proposal, and raised a straight clear issue. Coun. C. E. Davis, of Cornwall, proposed that, 'As a matter of expediency in the transaction of church business, each meeting shall elect its own chairman.' Now, we all felt, we have come to the vital point. How much support will Mr. Davis receive? On this amendment, if on any, the opponents of ministerial chairmanship will poll heavily.

"Mr. Davis moved his amendment in a speech of marked ability and skill. Its lines were tactfully laid for securing votes, its phrasing was singularly lucid, its appeals were skilfully directed, and the whole was saturated with a sincerity and conviction and fervour which gave the speaker's utterances great winning power. When he sat down I felt that, if anything would 'fetch' an adverse vote of a weighty kind, that speech would do it, and I eagerly looked out for 'signs following.' Marvellous to relate, only three speakers—the seconder of the amendment, the Rev. W. Kaye Dunn, B.A., and two others—supported Mr. Davis during the debate.

"On the other hand, old men, with memories of the terrible '59 agitation, boldly and confidently supported the Committee's proposal. On the same side came the

speech of the day—a fine, statesmanlike impassioned utterance by the Rev. W. Redfern, urging the acceptance of the Joint Committee's solution of a confessedly difficult problem. In the upshot Mr. Davis's amendment received the support of only twelve votes; and when the Committee's proposal was put only five voted against it. All the rest of the Assembly, totalling a membership of two hundred or more, voted for it. When the numbers were announced, the Assembly evidently felt that the Rubicon was crossed, and spontaneously burst into the singing of the Doxology."

What a long way we have moved since then! How amply the hopes of the great U.M.F.C. leaders are being justified! How gloriously the fears of the opponents of the resolution are being falsified! And none are more glad of this than those of the little company of five who are still among us.

But "the best is yet to be" for the United Methodist Church. So we are not satisfied. If I reproduce some of my old notes it is only by way of recalling a far-off thing, and a battle of long ago, which is interesting to me, at any rate, as associated with my first visit to Baillie Street Chapel.

My second visit is making associations most tender, most beautiful and unforgettable. When I want to think of what Christ can do to ennoble and uplift human nature and make it capable of the divinely Christlike; when I want to think of the time when our dear Church witnessed the tide of its missionary zeal flowing towards the flood; when I want to recall a Conference full of grace and brotherly love and power—I shall go back in thought to the Conference this year associated with Baillie Street Chapel.

PROVINCIAL.

Presentation at Edgehill College.

ON Saturday evening, July 22nd, at Edgehill College, the retirement of Rev. W. Treffry from the Governorship was marked by the presentation to him and Mrs. Treffry of a token of appreciation by all those immediately connected with the college during the term of office.

Rev. R. Pyke, Governor of Shebbear College, took the chair, and in a few chosen words expressed his regret on the occasion of that gathering. He spoke how, in former years, he had known Mr. Treffry, and then lost sight of him, and that the renewal of their friendship had added to his pleasure during his pastorate at Bideford, where Mr. Treffry's brotherliness had been a constant source of help to him. He touched on the magnificent work done for the college by Mr. and Mrs. Treffry, saying that he had met many former pupils, in London and elsewhere, all of whom spoke with affectionate remembrance of their school days, and that the happy faces before him showed this testimony was fully borne out by present pupils. He concluded by saying regret was widespread, and he felt sure that the prayers of all would follow Mr. and Mrs. Treffry in their new field of labour.

Mr. John Rounsefell, M.A., B.Sc., headmaster of Shebbear, warmly supported all that Mr. Pyke had said, remarking, in addition, what a good friend Mr. Treffry had always been to Shebbear, as well as to Edgehill.

In making the presentation, Miss Johnson, B.A. (headmistress), took a brief survey of the seven years of Mr. and Mrs. Treffry's residence at the college. She spoke of their splendid work for the school, the great improvements that had been made during the time, and the deep regret felt by all at the severance of their connection with the college. It was not only by present girls that Mr. and Mrs. Treffry were regarded with love and gratitude, but also by the "Old Girls" up and down the country, who, one and all, in their letters, spoke in the highest and warmest terms of their loving remembrance of Mr. and Mrs. Treffry's constant care and kindness. In conclusion, in the name of all, she wished them "God-speed" and every happiness and success in their new sphere. Miss Kyle, on behalf of the teaching staff, and Kathleen Lord (head girl), on behalf of the girls, heartily endorsed all Miss Johnson had said. She then presented Mr. and Mrs. Treffry with a handsome case of solid silver forks and spoons, and an electro-plated spirit kettle, on which were engraved the words: "Presented to Rev. W. and Mrs. Treffry by all at Edgehill Girls' College, as a mark of affection and appreciation of their seven years' successful work at the College, July, 1916." On behalf of the domestic staff, she handed to Mrs. and Mr. Treffry a plated egg-stand; and to Miss Treffry, on behalf of the present girls, a gold pendant and chain.

Mrs. Treffry replied, thanking all for the expression of their good will, saying how much she had enjoyed association with the girls, who would be ever welcome in their new home at Plymouth. Miss Treffry responded suitably. Rev. W. Treffry followed, saying that he had increasingly loved the work at the college, and been thankful for the opportunities it had offered, but that he was rejoicing at getting back into the thick of the fight of life in these strenuous days, and that he wished the college every success in the future.

Russian Jews' Relief Fund.

THE Editor desires to acknowledge receipt of the following for the above Fund: Mr. Wm. Ellis, Barnstable, £1 1s.; Mr. T. P. Smith, Ilford, 5s.; the Misses Robinson and Webb, Brighton, 5s.; Mr. James Blake, Arretton, I.W., 5s.; Mr. G. B. D. Stanbury, Holsworthy, 5s.; Mr. and Mrs. Kershaw, Crumpsall, £1; Mr. T. H. Culfwright, Crumpsall, 5s.; Mr. Charles R. Flasket, Battersea Park, 2s. 6d.

Will subscribers kindly note that donations to this Fund should be sent to the Rev. Henry Smith, Editor of the UNITED METHODIST, 188 Rye Lane, Peckham, London, S.E., and not to the Rev. H. Hooks at the Publishing House?

The Wesleyan Conference

BY REV. WILLIAM WAKINSHAW.

OUR last Conference decided that we should meet in Hull. But since then the shells on the East Coast have been augmented by so many of a different type from the shores of another land that it was deemed desirable to gather in London. Thus we unexpectedly find ourselves assembled in the Central Hall at Westminster.

THE OPENING SESSION.

We began on Wednesday evening with Dr. R. Waddy Moss for the last time in the chair. The business at this session is usually brief and formal. This year it was exciting. There was a long tussle as to whether we should go to Hull or Burslem or come again to London next year. After several close divisions the Potteries won. The President-Elect (Dr. John Greenwood Tasker) was formally approved by the vote of the Legal Hundred and so was the Rev. Simpson Johnson as Secretary, and after garnering a sheaf of notices of motion the Benediction fell on welcome ears.

A LOYAL ADDRESS.

With great heartiness a loyal address was voted to the King assuring him of our devotion to the Empire in this supreme crisis. This address had an important bearing on subsequent events. During the year an appeal has been circulated in which the formation of a Methodist League of Peace was threatened. This prospect was unwelcome because it seemed to suggest that Wesleyans were faltering in their fidelity to the nation's cause. There were one or two memorials from Synods bearing on the subject. All for and against pacifist proposals were referred to the Address to his Majesty as the final and official utterance of our Church on the War.

THE WORK OF GOD.

Prolonged attention was this year concentrated on the Work of God. This is the tenth successive year of decrease. The decline this year is just over 5,000. After a long and anxious discussion it was decided to appoint a very strong Committee to investigate the causes of our dwindling membership. Some thought that the Home Mission Committee was adequate. But it is to be strengthened for this purpose by a leaven of laymen and ministers outside official circles. The speeches on the State of our Churches were unusually searching and illuminating. Among those who made their contribution were Gipsy Smith, Sir George J. Smith, Revs. Ernest Rattenbury, Alfred J. Costain, M.A., and James Lewis.

FOREIGN MISSIONS.

Our work in the regions beyond was this year invested with unusual interest. Revs. Marshall Hartley and Samuel Chadwick reported on their visits to India and to South Africa respectively. Both statements were heard with the deepest attention. It is satisfactory to report that this year the income of the Missionary Society is the highest on record. There is an advance of 4,000 in the membership, so that the losses on the home farm are just about balanced by the gains on the foreign field. Dr. Haigh delivered an earnest appeal for an advance of £1,000 in the income for next year.

OUR GALLANT DEAD.

To many the outstanding feature of the Representative Session will be the Memorial Service on Friday evening. The Hall was almost full. The hymns were well chosen and exquisitely rendered. They included "For all the saints," and this was particularly effective. The addresses were delivered by Brigadier-General Sir John Barnsley and Dr. William L. Watkinson. The former is an accomplished orator. He entered into a dignified defence of the War that was strikingly convincing. Apparently his speech was carefully prepared, for he gave to his manuscript. The venerable Dr. Watkinson was less fettered by paper. He was slow and calm in his deliverance. Every sentence was skilfully chiselled as it was uttered. He touched high levels of thought and feeling. He made a passionate defence of our cause and spoke in terms of the deepest admiration for those who had fallen in battle.

SUNDAY SCHOOLS.

This has been a disastrous year for the nursery of the Church. The decline has reached the terrible total of 25,000 scholars. This on the top of previous shrinkages has created a very serious situation. One of the most telling speeches was delivered by Rev. Thomas E. Westerdale, who declared that the decrease had been accelerated, if not produced, by the new and elaborate legislation for the government of our schools. He claimed that the simple old-fashioned teachers' meeting was far more efficient than the present complicated local council. This touched Secretary Butcher to the quick. He speedily leaped out of the trenches, sprang over the parapet, and rushed for his enemy with fixed bayonet. Much interest was aroused by the debate, and it is certain that it will lead to a keener scrutiny of our schools, their needs, and their methods.

FREE CHURCH PROPOSALS.

To the outsider the proposals of the Free Church Council with regard to Federation will be of absorbing interest. On Saturday, if on any day, we made history. Rev. J. Alfred Sharp opened the discussion by submitting a report from one of our own Committees on over-lapping. After some discussion we were favoured by splendid deliverances from Rev. John H. Shakespeare, M.A., and Dr. Robert F. Horton. Both utterances were in every way worthy of such a memorable occasion. Then Sir Robert W. Perks moved his resolutions in favour of appointing 10 representatives to the Oxford Conference. Here was the opening for a handful of pessimists and malcontents. They saw a red light. But the vast proportion present were with Sir Robert's resolutions, and when they were submitted only six or seven hands were held up against them. Thus Wesleyans are marching in step with other Free Churches to the same goal. The Representative Session closed on Saturday evening.

Conference Day by Day.

BY THE EDITOR.

Monday evening.

IN point of weather this has been the worst day we have had since coming to Rochdale. It has rained with a persistency worthy of a better cause, and has given point to a witticism which has been passing in one or two circles to the effect that Rochdale is not a health-resort but that it is a watering-place.

It is a fine tribute to the buoyancy, glow and happiness of this Conference that the persistently bad weather has not been able to take from the brightness and joy of the Conference itself. The weather has been dull and depressing; the Conference has been sunny and uplifting; so much so that one hears few remarks about the weather, but many about how good a Conference we are having.

Rev. G. W. Stacey gave us a good uplift and imparted a fine tone to the day in speaking to us from God's promise to Cyrus, "I will give thee the treasures of darkness." It was a capital address, well thought out and delivered in pleasing voice and with helpful gesture. I don't know whether my memory is playing me a trick or not, but every now and again there was something in Mr. Stacey's voice and style which reminded me of Dr. Jowett as he was in his Birmingham days.

We were soon plunged into the Chapel Committee's business under the skilled guidance of its Secretary.

Probably the item of most general interest in the affairs of this Department was Mr. Cornish's nomination for a further period of three years from next Conference. The proposal was most heartily carried, but, as readers of this journal were prepared to expect, Mr. Cornish did not see his way to accept the designation.

Mr. Cornish pointed out that this Conference he completed 47 years of service in the ministry, and he could not in the nature of things expect his powers and vigour to continue many years longer. He would accept designation for two years from next Conference. In the meantime he asked the Conference to designate his successor at next Conference that he might have two years in which to prepare himself for the many and semi-legal duties of the office—a request with which the Conference immediately concurred.

The Rev. W. H. Brookes reported a very generous gift on the part of one of our friends in the Clay Cross Circuit.

The late Mr. Cornelius Williams Hays, J.P., by his Will bequeathed to the Clay Cross Circuit freehold property, the Government valuation of which is £1,975. The property consists of Rose Villa and grounds, Clay Cross; a shop and three cottages at Danesmoor, and eleven cottages at Lower Pilsley.

These properties are to be settled on the Connexional Model Deed and to be used for securing and maintaining an additional minister in the Clay Cross Circuit. How Mr. Hays loved his church!

What could the Conference do but express its hearty thanks?

It will be remembered that the Ex-President promised that the representations made by the Revs. J. H. Shakespeare and A. Connell on the subject of the Federation of the Free Churches should have careful attention on the part of the Conference. To-day Dr. Packer brought up the findings of the Connexional Committee.

They expressed the deep interest of the Conference in the proposal and high appreciation of the visit of the Deputation. The Conference had listened with pleasure to their helpful and suggestive addresses.

The Conference complied with the request of the Council to appoint ten representatives to confer with representatives from other Churches and instructed them to report to the following Conference such practical basis as may be evolved on which Federation may be established, and also to state the advantages that may reasonably be anticipated if such basis should be adopted.

The Conference, however, withheld for the present any expression of judgement as to future action, since detailed information was not as yet available. The present appointment of representatives must not be held to involve anything beyond sympathetic enquiry. The Conference cordially appreciated all well-directed efforts to attain Christian unity but was compelled to guard itself against committal to schemes the significance and importance of which are not first made plain to our Churches and accepted by them.

At the same time the Conference affirmed that it would heartily welcome any carefully considered plans for the more effective prosecution of the great work of the Free Churches and for the wider publication of the Evangel of Christ; and it prayed that all the representatives might be inspired and directed by God in their important consultations and that the happy result might be reached of greater spiritual prosperity.

The following are the representatives on the Committee appointed by the Conference: Ministers—Revs. David Brook, M.A., D.C.L., G. Packer, D.D., T. J. Cox, G. Parker and T. Nightingale. Laymen—Sir Walter Essex, M.P., Mr. W. Mallinson, J.P., Coun. R. Turner, J.P., Mr. G. P. Dymond, M.A., and Mr. Joseph Ward.

The Resolution was presented by Dr. Packer in some characteristically cautious and careful words which, while marked by sympathy, showed a watching and waiting attitude about the whole project. The Rev. George Hooper took a similar attitude, while welcoming the project in slightly warmer terms. The Rev. T. Nightingale spoke most cordially of all in favour of the projected Federation, while Dr. Brook evidently remains to be convinced that the new scheme will do more for the Free Churches than would be accomplished by the vigorous working out and development of the present association of the Free Churches in the National Council. The Rev. Henry T. Chapman is decidedly fearful that if the scheme is carried out it will be the smaller Churches that will have to make the greater sacrifices and among the smaller Churches the United Methodist Church.

With so much to be wrought out and defined in the new proposals, the attitude of all the brethren is easily understood. I am glad that the Conference unhesitatingly elected representatives on the Committee which is to enquire into the scheme. Anything more than that could not be justly expected at this stage.

By the by, Mr. Nightingale seemed to think that the older members of the Conference viewed the scheme with too much caution. They had taught the younger men to love union among the Churches and to seek it. That they should desire to follow up this scheme of federation as a sequel to the teaching they had received was natural, he thought, on the part of the younger men and he asked that they might have an opportunity of taking part in it. The elder men who spoke were clearly of opinion that their cautious attitude did not contradict their past nor argue really anything adverse in the matter of union.

I ought to have said that on Saturday the Conference directed that a letter should be sent to the Archbishop of Canterbury expressing the sympathy of our Church with the objects sought by the National Mission of Repentance and Hope which the Anglican Church is conducting in this country in the autumn. I am sure that the action of the Conference reflected the disposition and attitude of our Church towards this great movement.

At the same time, and in response to suggestions brought up from two District Meetings, the Conference suggested that during the coming autumn our Churches and Circuits should arrange for and organize special meetings for intercession and spiritual awakening towards the strengthening of our own faith, the enriching of our experience, and the extension of our influence in seeking the dedication to Christ of our young people. It also urged that through the evangelistic appeal the salvation of the people should be sought.

The suggestion of the Conference is timely, and it is to be earnestly hoped that it will be taken up and vigorously worked out by all our Churches. There is nothing we so much need just now as prayer and more prayer and still more prayer, to fit us for the work we need to do and for the great spiritual crisis which the War is creating.

We had an interesting talk on the Young People's Report. The Rev. J. Fleming put in a timely word for making more of the Christian Endeavour Movement, and the Rev. David Heath a weighty word for giving more care to the adolescents in our Sunday Schools. Everybody knows that it is just at that stage where our Schools and Churches are failing worse.

The Conference gave a hearty welcome to a deputation from the U.K.A., headed by the able Secretary, Mr. G. B. Wilson. He startled the Conference by saying that more had been spent on drink this half year than in the last half, and he pleaded with Conference to take up vigorously the Memorial to the Government for prohibition of the drink traffic during the War and six months after.

Mr. Wilson had a good word to say about the action of the Board of Control. If it had not reduced the expenditure upon drink it had kept it from leaping up to extraordinary heights. He might have added that the action of the Board has been vastly educational. It has convinced thousands of persons who were sceptical before that you can do something towards making people sober by Act of Parliament.

The Conference promised hearty co-operation in the scheme named by Mr. Wilson; but there is need that all hands should push the project to the utmost. The time for half-hearted handling of the drink curse has long passed.

Very suitably the Conference tendered thanks to Mr. Robert Turner, J.P., the Mayor of Rochdale, and to his daughter, Mrs. Kay-Menzies, for their hospitality on the first evening of Conference. By all accounts the reception they gave at the Town Hall was a success from every point of view. It afforded an admirable opportunity for social intercourse and a real air of homeliness and hearty good will was imparted to the proceedings by the Mayor and his daughter.

Hearty congratulations were offered to Mr. Joseph Ward on his appointment as President of the National Sunday School Union. He has already entered on the

duties of his office with vigour and is emphasizing the evangelistic and spiritual side of the work.

The difficulty as to the possibility of overlapping at Rossington in the South Yorkshire Mission has now been brushed aside. The Wesleyan friends have given definite assurances that we shall have a free field for our work and that only when the inhabitants number 3,000 will the question of an additional Nonconformist Church for the village be raised.

As Warden of the Deaconess Institute I had the great joy of announcing to Conference that our ever-generous supporter, Alderman Sir James E. Jones, J.P., of Rochdale, had promised £125 towards our Deaconess Retiring Allowance Fund. This was quite a characteristic act of Sir James, and hearty thanks were tendered to him by the Conference for his generosity.

We at the Deaconess Institute are filled with joy by his gift and much encouraged in our work.

I announced in Conference that since the accounts were closed Mr. William Mallinson, J.P., and his son, Mr. W. J. Mallinson, had sent on the £125 they promised, the conditions of the gift having been fulfilled. I also had the joy of telling the Conference that Mr. Joseph Briggs had given us £100, £20 to count as a contribution for last year and the remaining £80 to count as equal contributions during the next four years.

This means that with what we have raised in other ways we have some £480 in hand for investment for our new fund—a remarkable result of what is virtually just one year's work. To all our kind donors we are deeply grateful.

Everybody was enthusiastic in giving thanks to our hosts and hostesses, also to the Local Committee, which, under the guidance of Rev. T. Shawcross, with the Rev. H. V. Capsey as Secretary, has done so much for the comfort and happiness of the Conference. We have never been better served in our history as a United Methodist Church and everybody was truly grateful.

Tuesday evening.

THIS has been one of the brightest, sunniest days we have had during the whole of the Conference, and all of us heartily welcomed the change in the weather.

Rev. J. H. Rodda gave a helpful devotional address on St. Paul's great prayer in Eph. iv. 17-19.

The Conference is always quick in its sympathies towards brethren in affliction. It heard with many prayers that the Rev. Edwin Hall had lost his daughter. It heard with concern that the Rev. John Luke had undergone a very serious and perilous operation; but it was relieved to hear that the operation was so far successful. A message of condolence was sent to Mr. Hall and a message of sympathy and good wishes to Mr. Luke.

The Hanley District is much concerned that the Conference in appointing Guardian Representatives should have a special regard to the reasonable claims of the various Districts of the Connexion to share Connexional honours.

Dr. Packer thought that it would be sufficient to receive the resolution. The Rev. T. P. Dale demurred and urged that some regard should be paid in these appointments to the claims of every District. The Conference, however, concurred in Dr. Packer's suggestion.

The Lincoln and Norwich District once more tabled a resolution in favour of pooling all travelling expenses of representatives to Conference. Dr. Packer thought this resolution was becoming something in the nature of a hardy annual and moved that it be received.

The Secretary of the Conference disagreed with the suggestion, and moved that the matter be referred to the Connexional Committee. The Rev. George Parker pointed out that the question had been considered already. It had been before the Finance Board, and where a hardship had been proved help had been given. Dr. Packer added that the difficulty affected three Districts. Two of them had submitted applications for grants and these had been paid. That was as far as they could go. Dr. Packer's motion was carried by the Conference.

Approval was expressed of a District resolution in favour of the payment of ministers' salaries monthly, but it was left to each circuit to act on the resolution as it thought fit. Some representatives affirmed that there would be difficulty in carrying out the idea, but others who had had experience of it testified that it had been found simple and satisfactory.

Should we have a Catechism for our young people? The Sheffield District said Yes in 1913 and 1915 and re-emphasized its Yes through its representatives in Conference. The Rev. Cooper G. Hawken rightly insisted that the matter was one upon which the Districts should speak, and the question is to be referred to them next May, the voting For, Against, and Neutral being reported to the Conference.

It is good to hear that a booklet on the United Methodist Church, its doctrine and polity, has been prepared by the Rev. E. C. Urwin and is likely soon to be published.

For long years the Rev. T. J. Cope has been a vigilant student of movements for organizing women's work in the churches. He is one of the greatest experts on that subject that we have amongst us, and has given some

gleanings from his years of study in a letter which he has addressed to the members of the Conference.

Dr. Packer said the matter had been brought before the Connexional Committee, and he moved that it be referred to that Committee which should appoint a special committee to deal with the whole question and report to the next Conference. The Rev. John Moore, as the Home Mission Committee Secretary, spoke heartily in support of the proposal and it was carried.

A wise step has been taken to-day in appointing the Chairman of Scrutineers for the next Conference that he may prepare for his important work. He is also to be given a seat in that Conference. In accepting the proposal it was understood that the appointment would be for not more than five years. The honour fell to the Rev. H. W. B. Chapman, who has done excellent work as Secretary of the Scrutineers for the last two years.

Councillor F. E. Weightman, J.P., is a man of abounding generosity. He regularly gives the Ordination Bibles to those who are set apart for the work of the ministry, and this year he once more sent copies of his "Easy to Find" Bible for presentation to the newly-elected Officers of the Conference. The Conference expressed its warm thanks.

Next year's Conference is to meet in Wesley Church, Wolverhampton Street, Dudley, on July 10th, and the 1918 Conference in Leeds.

During the day the Conference designated the Rev. E. C. Urwin, B.A., B.D., one of the regular contributors to this journal and an expert in Sunday School work, to be Secretary of the Young People's Department in succession to the Rev. S. C. Chatterton. Mr. Urwin has admirable qualifications for the new office to which he is designated and all his friends will wish for him great joy in his work and great skill in using a unique opportunity.

A proposal was brought up for the election of the President and Secretary of the W.M.A. as ex officio members of Conference. The Foreign Secretary, the Rev. C. Stedford, said that this organization was a very important part of our denominational life, and he thought it should have direct representation in the Conference. Mr. W. P. Burnley, J.P., endorsed this most emphatically, as did also the venerable missionary, the Rev. Frederick Galpin.

The Rev. J. W. Walls, on the other hand, thought the Conference ought to pause before it passed the proposal. He, too, spoke in admiration—and who can do otherwise?—of the great work done by the W.M.A., and he would like to see the organization represented there. But he thought that representatives ought to come through the doors that were already open. He fears that the increase of the ex officio element of the Conference is jeopardizing its democratic character, and he moved that the matter be referred to the General Connexional Committee for consideration, the report to be presented to the next Conference. This amendment was carried.

It will be seen that the proposal is not barred out, but is left over for fuller consideration. Much can be said for Mr. Stedford's proposal, but no harm can come of examining it in all its implications. The women of our Missionary Auxiliary are doing so fine a work that everything that can be done to recognise it will be done.

Mr. Stedford also tendered thanks for the magnificent effort on behalf of Missions made by the Conference. Five years ago they were piling up debt at the rate of several thousand pounds a year, and the debt had actually amounted to £29,000.

If anyone had said to him then that in five years' time we should have cleared away our debts by a special fund amounting to £29,000, that we should be paying our way with an income reaching over £17,000 a year, and that we should be building up a Legacy Reserve Fund and a Scholarship Endowment Fund as permanent investments, he would have been disposed to say, "If the Lord should open the windows of Heaven these things might be."

But the undreamed-of has become the real, and the apparently impossible has been achieved through faith and prayer and work.

The review of the Final Draft of Stations is usually the last business of the Conference. We departed from the custom this year and took it quite early in the afternoon session—with no evil results to the attendance at Conference so far as I was able to detect. The preparation of the Draft of Stations is always a difficult business, and this year it has been exceptionally so. But so well had the difficulties been faced that not a single suggestion was made for altering the Draft as submitted by the Secretary, the Rev. John Moore.

The report and statements of account and resolutions of the Deaconess Institute were the very last items submitted to Conference. Happily, it was of a cheery character.

Just upon £450 had been raised for the Institute by special means—by the Ladies' Helpers' League, £119 5s. 4d.; by the Help During the War Fund (raised mostly through the columns of the UNITED METHODIST) £196 8s. 6d.; donations to the Sisters' Retiring Allowance Fund (including a gift of £20 by Mr. Joseph Briggs) £133 19s. 10d. The total amount is a fine

tribute to the generosity of our people and a valuable mark of their appreciation of the work of the Sisters.

The net results are—the overdraft at the Bank, which stood at £265 4s. 2d. last year, is now down to £141 9s. 7d.; the Sisters' Retiring Allowance Fund, which last year amounted to £18 6s., now amounts to £235 15s. 6d. This last total includes the sum of £100 generously given by Mr. Joseph Briggs.

Since the accounts were closed, Mr. Wm. Mallinson, J.P., and his son, Mr. W. J. Mallinson have sent their cheque for £125 and Sir James E. Jones has sent his cheque for £125; so that the Deaconess Institute Sisters' Retiring Allowance Fund now stands at £485 15s. 6d.—a gratifying advance on the total of last year. The Conference naturally received the report with cordiality and warm appreciation.

One of the last items considered by the Conference was a resolution expressing profound admiration of the heroic service of the large number of those who from the highest motives and sincere conviction had taken up arms in the cause of King and Country, and also expressing the sympathy of the Conference with those who suffer because of fidelity to a religious and enlightened conscience.

The resolution was brought forward by the Rev. R. J. Pollard and the Rev. Cooper G Hawken in speeches marked by moderation of statement and breath of outlook, but the resolution was strongly opposed by the Rev. George Graves in a glowing speech. Other speakers intervened, and in the end the "previous question" was moved and carried.

I am not myself a conscientious objector, and I clearly see that the position presented by the resolution was not free from difficulty. None the less, I personally regret that the Conference did not "grasp its nettle," and say either Yes or No on the vital and far-reaching question raised by the attitude of the conscientious objector. Our people really have a right to know how its highest court regards a question of morals and spiritual attitude which is sharply dividing men who are equally Christian and equally desirous of doing the Will of their Lord.

Some of the things that were said filled me with wonder. If they represent the attitude of Nonconformity towards the root question involved, I do not know how some of us would be able to defend the action of minorities like the martyrs and confessors and the reformers and the Nonconformist heroes of the past. If a majority conscience is "likely to be more right" than a minority conscience, we are landed in strange dilemmas in trying to read the past, and in endeavouring to face the future.

The whole question deserved the most skilful handling of our clearest thinkers and our most gifted teachers, and I wish that we could have had the advantage of all this in the discussion of this question at the Conference. The misfortune is that these special notices of motion must perforce come up at

the end of Conference, when the attendance is attenuated and the representatives are becoming weary.

As it is, the carrying of the "previous question" not only "shelved" the question of the conscientious objector, but our "profound admiration" of the heroic services of those among us who have taken up arms in the cause of King and country—a curious action for any of us to take.

The very last item of business was the presentation of a resolution urging the District Meetings to devise means for increasing the number and raising the status of our local preachers—another vital and far-reaching question which, under the circumstances, could not receive the attention that it deserved, though the resolution itself was passed.

By four o'clock this afternoon a Conference which will be memorable for its high standard of hospitality, its happy social functions, its large attendances of the public, its great and glowing evening meetings, its magnificent missionary collection and contributions, its high spiritual tone, its increasing unity of feeling and brotherhood, and its promise of future enlargement and spiritual prosperity, came to an end by the Ex-President pronouncing the Benediction, and the members uniting in singing the Doxology. Quite up to the end there were sixty delegates present, which is in itself a proof of the sustained interest of the Conference.

HENRY SMITH.

Baillie Street Church Rostrum.

A courteous Rochdale correspondent writes me:—

"In the Conference number of the UNITED METHODIST last week, in your note re the Rostrum, you stated it as being the gift of Sir Samuel Turner. This is a mistake, and I hope that you will kindly correct it in next Thursday's issue. The following inscription is carved on the rostrum, but you may be excused for not seeing it, because the flower vases hid it from view:

"To the Glory of God, and in loving remembrance of John Turner, this Rostrum was placed here by his two sons."

"Ald. John Turner was the oldest of the three brothers; he was society steward, circuit steward, and a Sunday School teacher for a great number of years and loved all that Baillie Street Church stood for as his own soul. The altered sanctuary was a device of his for twenty years, and I shall always regret that he did not live to see the change."

I am grateful to the writer of the above letter for this correction, and deeply regret that my memory, which I have usually found a most trustworthy servant, has for once led me astray. I gladly give prominence to the fact that the rostrum is a tribute which Ald. John Turner's two sons have paid to his memory in the sanctuary he so much loved, and in connection with the church he so nobly served. It is a fine filial tribute. The more I looked at the rostrum during Conference, the more its beauty grew upon me, and the more worthy of its place in this historic sanctuary it became. My correspondent's correction has given to it a greatly added value and a tender worth.—H. S.

Conference Services and Public Meetings.

BY OUR SPECIAL CORRESPONDENTS.

Young People's Demonstration.

I ARRIVED at Castlemere Church considerably before the advertised time of starting, in order to familiarise myself with the premises, and to secure a good seat. "Castlemere" is of very ample proportions, having accommodation for over a thousand people. Still, it proved none too large for the magnificent audience of young and old which rapidly gathered together, eager to enjoy to the full this foretaste of the good things in store at this Conference. And what a foretaste it proved to be! A great portion of the area and gallery space had been allocated to the Sunday Schools of the locality, or to such organisations as the Boy Scouts and the Boys' Life Brigade. Visitors were relegated to the back. In spite of disadvantages to these, the arrangement proved a huge success, and those responsible are to be very heartily congratulated upon the magnificent success of their efforts. It was a great meeting, enthusiastic, inspirational, with a clarion call to life, service, sacrifice.

Councillor J. W. Baron (Great Harwood), who presided, is a young people's man every inch of him. For some years he has served on the Connexional Committee of that department. I had been privileged to entertain him on one occasion, and I fancied, from what I know, that he would give the meeting a good lead. His early remarks were reminiscent, but ere long he passed to the topic of the hour, making mention of those who were no longer with us, but were serving King and country. Then followed a splendid reference to the work and worth of the Y.M.C.A., an institution which was showing the Churches how they might find a way of approach to young men, secure their confidence, and win them for Christ. He described the Sunday School as the greatest opportunity the Church had to show how much she loved the children. Finally, we were urged to do this work among the young well, and to feel our responsibility in the doing of it.

The Rev. H. Chatterton was the first speaker. Now of Sheffield, formerly of Brighouse, he in the latter sphere made a great name for himself, alike by his timely and eloquent pulpit appeals, and by his enlarged social sympathies. His remarks were based on a line from one of Rupert Brooke's poems: "Now God be thanked, who has matched us with His hour."

What an hour was upon us! Everything was in the melting-pot, and young men and women were needed to help God to get things done. Can He depend on us? Shall we let Him have His saving way with us? Most of those present had the will to be, the desire to live; their fear was that the Christian life repressed life; that its ideals were colourless and bloodless, with no touch of scarlet in them. All such thoughts were erroneous. Religion never frowns on vitality or vivacity; it condemns no appetite. "All the great passions are the angels of God." Jesus came to expand life. Christianity asks for the expression of all you have; not its repression. Even our turbulent passions are to be run into the channel which God has cut for them. We are never required to surrender the things which once gave us individuality. When we come to Christ we come to our better selves. Qualities native to you are not to be crucified, but consecrated. God had rather you sometimes boiled over than that you never boiled. John who could be angry at a Samaritan village, because the inhabitants would not receive the Master, kept that power of anger to the last.

"Whosoever says that Jesus Christ is not come in the flesh, he is a liar." If we are incapable of anger we are insensible to the many wrongs lying unredressed all about us. Abraham Lincoln saw slavery at its worst, and said: "If ever I get the chance to hit that I'll hit it hard." We should say the same with respect to the curse of drink, and other evils to-day. Again, "Pugnacity is bred into our bone and marrow, and a thousand years of peace will never breed it out of us." Religion offers to every son of Adam an adequate con-

dict. Not for nothing our hymn books used to contain a section headed "For Believers Fighting." If we are following the Captain of our salvation, we shall be in the thick of the fight, challenged, persecuted, colliding with conventions. The address closed with an appeal to the hearers to reach up to the heights of God's intention for them. The Church must rise in an implacable indignation against all things evil. If God fails, it will be our failure. Will God win? It depends on you and me.

Rev. T. Nightingale, Southport, was the only other speaker. He ably sustained the meeting at the high level to which it had been brought. His subject was "Heroism." Amid these trying times a great deal of heroism was being displayed. It was there, latent; the event called it forth. Men said at the time: "Quebec can't be taken." Wolfe said, "I'll take it or die," and he did both. The officer in command said: "I want fifty of this company to volunteer for service in the Dardanelles. Those who are willing step out." The whole company moved one pace forward. That was the spirit that was needed to-day. We needed to display the heroism of daily duty well done. How the life-boat was taken from Blankshire-on-Sea, because the boatswain and others had more than once failed in their duty, was a children's sermon in itself. Lessons of obedience and sacrifice needed to be learnt. Further, we needed to display the heroism of daring to do right. Never compromise. The prince, also a church dignitary, who, when he swore, swore as a prince, was used to illustrate the point. We were reminded that the great thing in life is soul. God rarely, if ever, chooses a crowd. He selects the one—often not a great one. Faraday, Bunyan, Carey, Lincoln became great, rising from humble circumstances, because they possessed soul. There are heroes in fustian, and giants in lowly garb. The heroic spirit says, "Stand up to life." Difficulties are our chances of doing things. "You will never go far if you turn back at the first blister." Live with your sleeves rolled up. Greatness has nothing to do with size, or pedigree, or material resources. It depends upon soul. An eloquent address closed with Tennyson's ringing words:

"Follow the Christ, the King, else wherefore born?"

A feature of the meeting was the magnificent singing of the combined choir, under the leadership of Mr. Tom Holt. The anthems, "The sun shall be no more" and "Arm, soldiers of the Lord," were rendered in superb manner, whilst the congregational singing was characterised by heartiness.

Early in the meeting, Rev. S. C. Challenger (secretary of Young People's Committee) spoke words of welcome to the chairman and speakers, and of thanks to the local committee for their arrangements. The chairman having to leave before the meeting closed, Rev. C. Stedeford pronounced the closing grace. We repeat, it was a fine meeting, whose influence will abide.

W. T. N.

The President's Address.

THE election of "T. J. Cox" at Exeter last year was in the true sense a popular one. It is questionable whether he would have been the selected candidate of the *soi-disant* élite, intellectual, and otherwise. But the rank and file of Conference and the Connexion willed it, and it was so. Now, our great-souled seer and prophet and poet, for he is all that, cannot always be soaring in those great flights of his. And his very freedom of speech and keen sight into all manner of things, and his flashing speed to speak the things he sees, make even his best friends on occasion a bit nervous. His intimates have thought much of that presidential address. It is whispered he had much, perhaps too much, well-intentioned advice.

Was it this that put a sheaf of MS. in the President's hands when he rose for "the address"? Those who knew him saw that paper with mingled feelings. Some felt relief, knowing there had been careful preparation, and that the chosen path would be strictly kept. Others, who had again and again watched the soarings of this eagle soul, realised that so curbed his full power to grip and enthuse other souls could not be felt. And was he physically at his best? His temporary withdrawal the next day, and enforced rest proved he was not.

But all this must not leave a false impression. The address, as readers of the UNITED METHODIST will know already, was finely conceived. It was timely. Its high qualities will increasingly appeal to those who read. But as he himself read, and that rapidly, some periods that would have glowed and burnt their way into the hearers' hearts, had our President spoken them as he had spoken a thousand times; fell with less effect than they deserved. It was a great and needed message. It was followed closely, and it was warmly cheered at the close.

After a brief reference to the town, and the familiar and hallowed ground where he stood, the President turned to the challenge of the war, but not in doubtful tones or speech. Through it all God was working out a great purpose. The conditions called for the exercise of faith. Faith was the force that would bring them through.

The burden of the address was "affirmations." There were caustic comments on indefiniteness and negations. "No great truth lives, no great cause flourishes in negative atmospheres." Scepticism had impoverished moral life. It challenged the very core of Christian character. "One of the saddest signs of the times is that men are leaving Christianity alone." He held, the war was bringing them to their senses. He asked for affirmations.

The great affirmation he would make that morning was their belief in God. To-day, in the teeth of a war of such vast dimensions, they must declare their belief that God was working out righteousness. God was

working out a great purpose by new agencies. God would indicate himself. They must affirm God is unfolding His mind and purposes in these darkly shadowed days.

Again and again the breath of a healthy optimism came from the address. "This is God's world, and not the Devil's." "God is, despite appearances." "The Lord reigneth."

And yet there was a wistful looking for "some young prophet." There was sound of a note of need. We needed some clarion note from that prophet, saying, "This is God's way for you, and God will make it plain."

There was a plea for the Church. "Why is it people do not realise the meaning of the Christian Church?" He averred that "outside the Christian Church men do not know where they are." The Church must be tested by her ideals, and not by her achievements. Yet the ideals called for embodiment. In rapid quotations and allusions the Gospel teaching was outlined, and then with characteristic emphasis he declared they "wanted no higher Master than Jesus Christ. . . . Life is vast, but the Gospel matched it in all its movements."

If their ideals were realised, there would be less criticism and more power.

Like many of his brethren, the President does not attach overmuch value to statistics. "A lean Church may mean a growing Church." "The Free Churches might have decreases, but they had splendid ideals to present to men." Yet here again the optimistic note was chastened by the thought, "the Church was hardly sure of herself." In a fine passage, which gripped the audience and awakened sympathetic response, the speaker, after a glance at "the ghosts of evolution and criticism" that had made the Church timid and apologetic, sounded the very clarion call he desired earlier. The Church's true defence was in her faith. Her proper answer was not defence, but defiance. Increased aggressiveness, moral earnestness, great affirmations were demanded. There was a tremendous argument for Christianity in English and European conditions to-day, for if the nations of the world cast aside Christianity, they cast aside that which would support them in working out international relations based on real civilisation, justice, and righteousness.

There followed a vigorous proclamation of the Living Christ, which was "a tremendous affirmation," as they affirmed this majestic doctrine they became strong. The 19th century wrote witnesses. The 20th would see men as witnesses.

Societies were held together by their beliefs. The President here made clear and emphatic his attitude to the war. "We might have escaped this war, and lost our own soul."

The address went on to show that individual rights were balanced by social obligations. They worked out their own salvation, as they encouraged others to work out their salvation. "God would not have us to be good or bad singly."

**'To CURE—is the Voice of the Past.
To PREVENT—is the Divine Whisper of the Present.'**



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When brainwork, nerve strain, and lack of exercise make you feel languid—tired—"blue"—a little

ENO'S 'FRUIT SALT'

in a glass of cold water will clear your head and tone your nerves.

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It is pleasant and convenient to take, gentle in action, positive in results. The safest and most dependable digestive regulator.

Unsuitable food, and eating between meals are a main cause of indigestion, etc., because introducing a fresh mass of food into the mass already partly dissolved arrests the healthy action of the stomach, and causes the food first received to lie until incipient fermentation takes place.

A Judicious Rule.—"1st, Restrain your appetite, and get always up from table with a desire to eat more. 2nd, Do not touch anything that does not agree with your stomach, be it most agreeable to the palate." These rules have been adopted in principle by all dieticians of eminence, and we recommend their use.

'A LITTLE at the RIGHT TIME is better than Much and Running Over at the Wrong.'

ENO'S 'FRUIT SALT' IS SOLD BY CHEMISTS AND STORES THROUGHOUT THE WORLD.

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After a reference to the coming problem of how the nations were to live together, the President in moving sentences made the great final affirmation of the address: the doctrine of immortality. Speaking of the men who had made their sacrifice at the front, he said, "I believe these men live on loved by God."

His closing exhortation was: We must live in true spiritual realities, not simply dream of these things.

It was a great address, worthy of the occasion and the man, and if restrained in utterance it will prove fruitful and energising in the minds of those who received it, and in whom it long will live. C. G. H.

The Mayor's Reception.

On the Tuesday evening the Mayor of Rochdale (Coun. R. Turner, J.P.), and the Mayoress (Mrs. Kay-Menzies) gave a reception and musical evening at the Town Hall to the members of Conference and their friends, at which about 800 guests were present. The beautiful building, admittedly one of the finest of its kind in the country, was elaborately decorated for the occasion with plants and flowers; and all kinds of rooms were utilised for the comfort and amusement of the gathering. Short concerts of really remarkable quality were given by a quartette party in the police court, which were for the occasion an air of unusual festivity. One beheld the esteemed superintendent of the South Yorkshire Mission seated cheerfully in the dock; and other well-known Connexional figures were to be seen in equally unusual quarters, whilst from those seats of the mighty, whence Rochdale city fathers promulgate dread sentence on the evil doer, fair songstresses warbled their fascinating notes. Into the magistrates' retiring room hard by, the present writer did not dare to penetrate; but it is reported that there, without the help of monoplane, biplane, or Zeppelin, men dwelt among clouds so dense that their very identity was well-nigh hid from mortal gaze. The entrance hall and grand staircase were used as a lounge, and three buffets were provided, at which one might feast to his heart's content. In the great hall the borough organist discoursed sweet music on the grand organ, but truth compels one to state that it was but little regarded by the guests. For here was the best of all opportunities for that social intercourse, that renewal of old friendships and forming of new ones, which for many of us is the most delightful of all Conference experiences.

The Mayor, resplendent in chain of office and robes of sable and silk, which were presented to the town by Sir Samuel Turner during his mayoralty, stood at the entrance to the large hall to receive his guests, and was accompanied by his daughter, Mrs. Kay-Menzies, the most gracious of hostesses. The quartette party consisted of Madame Lillian Evison, Miss Iredale, Mr. Herbert Teale, and Mr. Clinton Shepherd, and Mr. Frank Greenwood, Mus.Bac., F.R.C.O., who besides being borough organist, also presides over the musical arrangements of the Conference church, accompanied the various items on the piano.

Altogether, the function was most happily conceived, hugely enjoyed, and carried through with the very greatest satisfaction to all concerned. H. J. W.

The Conference Service and Sermon.

I WISH I knew the man who envies me my task. At a distance I shrank from it. I knew the man who was to preach, and placed my expectations high. I did not know, as I know now, how greatly he would rise to a great occasion. Adequately to describe the service or the sermon is quite beyond my power. Another pen will give the report of the sermon, but no pen will provide that "something" that made minds quicken and eyes glisten, and lifted the vast assembly of worshippers into the Holy of Holies. One discerning minister motioned to me, and said, "Is this what is meant by worship in the beauty of holiness?"

The service began on the majestic note of the hymn, "Before Jehovah's awful throne." It was a clarion call out of the little tents of our denominational affairs into the broad places under the stars. The prayer that followed, brief as it was, gently led us into the presence chamber, and to the simplicities of our childhood, when we first lisped, "Our Father," at a mother's knee.

In the hymn that followed we found it easy to sing our prayer, "Breathe on me, breath of God," and one felt that the congregation was being gripped by the mood of expectant worship. The lesson, brief as it was, proved both appropriate and sufficient—a few verses from the 31st chapter of St. Luke's Gospel, beginning with the 9th verse. They were quietly read, with a voice that betrayed a struggle of will with nerves. Fine tempered steel will quiver. It was perhaps the pause, and the uplifted voice and face that gave many of us a sermon as the last verse of the lesson was read, "When these things come to pass, look up, and lift up your heads; because your redemption draweth nigh."

In the prayer that followed liturgy and extemporary prayer were finely blended. It would have been difficult to tell where one merged into the other, but for the brief pause after each of three beautiful intercessions. The subdued response of the congregation after each of these comprehensive petitions proved that such response does not depend upon the help of the service book. It is spontaneous when, as this prayer expressed in the closing phrase, "We pray under the shadow of the Cross, where sinning souls may find grace." The singing of Matheson's fine hymn, "O Love that wilt not let me go," greatly increased the feeling of regret that such a hymn is absent from the hymn books used in our churches. Our people knew the hymn, and evidently knew how to sing it.

By this time an atmosphere had been created in which the spiritual forces of massed personality had found their unity, and were ready for a deep response to the challenge and appeal of the masterly sermon that fol-

lowed. Two passages of Scripture were chosen for text—Luke xxi. 25, 26; Lam. iii. 57. These, the preacher claimed to be historically connected and complementary, though separated by a wide stretch of years. Without any discussion of text, the underlying theme of the passages was at once approached by reference to a striking conversation between two ministers, one of whom thought of preaching on "Prayer." To him prayer seemed to be a "flight from fear," and an "appeal from fate." Accepting these initial ideas, but with many a hint that they did not exhaust the spiritual utility of prayer, the sermon became an eloquent appeal for the cultivation of the confidence and victory of the soul that prays.

It is difficult to choose from so rich an array of sparkling sentences and exquisite literary allusions and illustrations with which, point by point, the central idea was made to burn and shine. It was a message for the moment, none the less powerful because of its chaste form. We were made afresh to realise that "the war is every man's dilemma"; that "England's new soul map would be far more important than any new war map," that ideals had been challenged of late, not merely in the beginning of the war itself, but in its prosecution. An unmistakable response came from the eagerly listening people, as reference was made to the lads who from our homes and schools have gone to shield the defenceless and weak. "May the God, before whom Cromwell, Havelock, and Gordon walked, bless the boys!" Still more emphatic agreement was manifest when the

LITERARY PORTRAITS AND SCENES.

Number 16.

MINISTERS RELIEVED

Some being such as Paul the aged, and each with a long lovely record of faithful service as a good shepherd of the flock of God, these nine ministers were relieved by the act of this Conference from the burden and heat of the day: the Reverends William H. Cory Harris, John H. Shilson, Edwin Hall, William H. Gregory, Ralph Hebborn, John Austin, Alfred Colbeck, Joseph Whitton, Joseph J. Layland. Many in our churches are the fruit of their labours. Others they have led in green pastures and beside still waters. They gathered the lambs with their arms, and when there came a lion or a bear to harry or destroy the flock, even a wandering sheep, they smote and slew the foe. Life, love, service, gospel message, light and truth, the tongue of the learned with its word for the weary, the pen of the ready writer, the skill of leader and ruler—these were their instruments. Some were set for the defence of the gospel, some were chiefly sons of consolation, some embodied truth in a tale. As its messenger and friend among these, and other such as linger from the crown reserved in heaven, the Conference sent again its right trusty and well-beloved servant and counselor, the Rev. George Parker, with his colleague, Mr. Marmaduke Wardlow, J.P. and our right reverend fathers and brothers, thus relieved, rest securely in the love and grateful memory of men and women in the churches and circuits where they have laboured. Youths and maidens and little children call down blessings upon them. And underneath are the Everlasting Arms.

FROM BURDEN AND HEAT.

Delineated by M. W.

preacher skilfully turned to ask if there should not be a like benediction upon those who for conscience's sake, "would not point the weapon of death at one for whom Christ died." "The God before whom Bunyan, Fox, and Bright walked, bless the boys." We were reminded that the appeal from fate is, in prayer, the appeal to the "Strong, great Christ, calling to judgement."

At this point there came a quotation known to none of the literary friends to whom I appealed, the last line of which sent a thrill through the whole assembly, "My God came down the stair to me." Seizing the opportunity, the preacher gave a pertinent question appeal, "Does He come to you? Is Christ your Saviour, friend?"

A little bit of George Macdonald's theology came home to us in the story of the woman who said, "I wish I had never been made." The friend replied, "My dear, you are not made yet, you are only being made." "It is in the atmosphere of prayer that this process of spirit development, from strength to strength, wins its most sure and beautiful way." It is by prayer that fears for the Church are best dispelled. Then she is discovered to be young and fair. She is like the wakeful virgins, with lamps trimmed and burning, at midnight watching for her Lord. At present her great need is for one who would do for the organisation of spiritual forces what Lloyd George has done for munitions. "John Routledge kneels down in the day of distress to pray. The ice had gathered round his ship, and destruction seemed inevitable. Human wit and effort could no further go. As he prayed, the wind that had been against them changed, and there opened a way through the ice, pushing it back, and widening a passage for the ship. 'Shall we put on more canvas,' cried the sailors. 'No,' was the reply. 'No, don't touch her. Some one else is managing this ship.'"

"As he prayed." With that unfinished sentence a sermon, remarkable for its spiritual power no less than its literary beauty, came to a close. It was completed in a simple petition, for the spirit of prayer and supplication to be poured upon the Church.

We were ready to sing with the spirit of revived hope, "See how great a flame aspires." G. W. S.

The Conference Meeting.

In spite of the heavy rain, the Conference chapel began to fill some considerable time before the hour for the great Public Meeting, and when, punctually at seven o'clock, Sir Walter Essex, M.P., announced the opening hymn, there were few, if any, vacant seats. The meeting may indeed be described as *great*—in its platform, its audience, its singing (both choral and congregational) and, above all, in its spirit and tone. Lack of space forbids adequate descriptions of these various features, but a line must be given to the splendid choir of 100 voices, excellent in modulation and well-balanced in parts, which led the singing and contributed two anthems, under the direction of the chapel organist, Mr. Frank Greenwood, Mus.Bac. Rev. H. Rowe led us to the Throne of Grace in his moving prayer, and a high tone was given to the gathering by the opening address of the chairman, Sir R. W. Essex again revealed himself as a mystic, and gave a fine interpretation of our Lord's refusal to reveal "many things" unto His disciples owing to their inability to understand them—the subject being announced as "God's perpetually developing inspiration." Our circumstances were akin to theirs: upon us also rested the pressure of gloom and doubt. Lifting the veil from the past a little, the chairman spoke of a time of sorrow in his own life, when the voice of God came to him as it came to Elijah amid tempest and fire, and he threw himself on the mercy of God and rested there. Yet he had been conscious of growth as well as guidance. The Eden story of the "curse" of labour was suited to the infancy of the race, but we have learned that to labour is to pray. Christ's claim was—"My Father worketh and I work." When Darwin and Wallace announced their theory of Evolution to the world, the obscurantist might brandish his wooden sword in vain, but the latter teacher especially had shown that in the spiritual world we were made to be "like Him." The disciples were pre-occupied with smaller things, and putting false values upon things. A great and (so-called) Christian country, to which we owed a great deal, had turned its back upon Christ: its doctrine and aim were pagan, and we were called upon to exercise repression, because they had sinned against the light of national companionship and universal brotherhood. Let us listen to the voice of God, and prayer would change from petition to thanksgiving. Nature herself is vocal and would be audible but for the earth-born voices that drown it.

Rev. John Moore followed with a rousing speech, in which he desired to see the law of Evolution applied to our Church work, in the self-adaptation which the times necessitate. The nation had become wedded to materialism and mammonism, and harder times might still be before us! What had the great crisis done for us? 36,000 of our young men had gone forth, and we were proud of the part they had played. More than 1,300 of them had perished, and 1,700 had been wounded. We could not regret the sacrifices which had been made, but such an embargo had been laid on our national resources as would last for years. From Runnymede to Marston Moor, i.e., from despotism to democracy, the history had been the same. No sacrifice was too great, when honour was at stake. The Home Secretary then pleaded for three things—an awakened ministry, a living Church, a consecrated people. While not losing the prophetic note, the first must cultivate still more the pastoral note; the second must open its doors for companionship as well as devotion to become a "home"; the last must act upon the principle of universal priesthood, not merely talk about it. Our intelligent laymen must not pass by preaching. The highest service they can render is not the cash they give: it is their gifts of personality and sympathy. The women are working, too: we cannot keep them out, and we do not want to! The time of conflict must be the time of fruit.

After the collection and the retirement of a few friends who had trains to catch, Councillor H. Toy, J.P., held the attention of this great congregation for a further half-hour as he spoke of the tremendous significance of the battle now raging less than 150 miles from here, a battle that would not only settle the war, but our fate as a nation. What was the Church's relation to the world before the war? Were they not "toiling in rowing"? They had lost the inspiration which gave them birth, yet our people had made a wonderful response to this challenge, so awful and overwhelming. They were prepared to suffer and sacrifice, rather than the Prussian spirit should murder the soul of the world. It was the grandest religious work of the century, and they must realize its grandeur, as they remembered the unanimity of the response. It was no longer the Germany of Luther and Kant and Goethe: it had woefully lapsed. There was nothing more deliberate and methodical than its rejection of the principles of Christian teaching. The "superman," with his will to power, reinforced barbarism with science. England stood by the old virtues—good faith, honourable dealing, chivalry and compassion. She had her faults, but it was not a question of absolute moral excellence, but of relative moral interpretations. Let the Church find a voice—united, more strongly ethical, more sympathetic—and we shall discover that the best is yet to be.

The Chairman dispensed with the "cumbrous" business of the vote of thanks, and the meeting was dismissed by Rev. W. Cory Harris, who pronounced the benediction, and by the singing of the National Anthem.

F. P. ARGALL.

Chaplains at Conference.

If anything about this war can be said to have pleased us, it is the work our chaplains have been and still are doing, and the recognition and respect they have received.

Many of us must confess to a great deal of wonder and a great deal of doubt in regard to their reception by the military authorities. For some of us that doubt has vanished. It has been my lot to meet one of our own ministers engaged in chaplaincy duties. Captain Clarke, who by the time these notes appear, will be in France, was appointed to a grand division of men from the West Riding of Yorkshire. He had to minister to many hundreds of men belonging to the four Churches represented on the United Board, and I was glad to see the respect he received in camp from officers and men. In the officers' mess, where I was his guest, he was most honoured and beloved.

Having been deeply interested in this work, I was naturally anticipating, with pleasure, the visit of chaplains to the Conference.

What a glorious Conference day Thursday was! I have often wondered at the keenness and anxiety of some of my brethren to get to Conference. I confess, to my sorrow and shame, that I have never felt any deep thrill of pleasure in, nor received much inspiration from Conferences. Consequently, I have never been very anxious to go—before. But that Thursday has converted me. Who that heard will ever forget the speeches of the Y.M.C.A. and Free Church Council deputations? Who will forget the seductive charm of our new missionary "Pied Piper"? I begin to think that our District Meeting will have another annual aspirant for Conference joys. But to me, as to many others, the greatest thing of that great day was the Army and Navy report. "Father" Smith—this is not his official designation, but what his "boys" call him—reported that we had in the army and navy over 36,000 United Methodist men, that over 1,770 of these had been wounded, and that 1,376 had given their lives for King and country. Three had received the Victoria Cross, and sixty-seven others had received military decorations.

The men we have appointed as chaplains are some of our finest junior ministers. Two of them we were privileged to see and hear. Capt. Walters, in an address full of humour and pathos, told us of his experiences in the front line of battle—of things he had seen, men he had met, duties he had done, and services he had held. We were saddened as he told of goodly youths—young men of promise and high character, men he had met, duties he had done, and sergeant-major, whose ideas of voluntary services were somewhat crude, caused us to laugh, but our laughter turned to solemnity and awe as we listened to the story of that "voluntary" service in the candle-lighted barn the night before the great Loos effort.

"Peace, perfect peace, with loved ones far away,
In Jesus' keeping we are safe—and they,"

the men sang, and before the next evening came the sergeant-major and most of the men were dead.

No wonder Mr. Walters' nerves were shattered, and his health gave out. But what a glorious ministry! and what a glorious memory! To have given to men about to die a consciousness of God—to have whispered to the wounded and dying the message of the Comforter—to have prayed with men going into battle—it is a ministry indeed, and surely no man can possibly do such work without being spiritually enriched and better equipped for the minister's ordinary life. Capt. Walters left the trenches for a period in a rest camp, but he longs for the more active ministry, and is asking to be sent again to the front lines. May God keep him and his brethren.

Capt. Lockett was briefer. His military life has been passed in home camps, and the Connexion has requested that he be permitted to stay at Cannock Chase, where the second hut our denomination has given is to be opened. He spoke of his labours—his doubts and encouragements.

There has been a lot of cant and foolishness written and spoken concerning the religion of the soldier and spiritual awakenings. The testimony of our chaplains, however, is certain. The men who are in the trenches in the midst of the fighting, coming—perhaps for the first time—into touch with the realities of life and death, are being made to feel the weakness of self, the insufficiency of material things, and from

ROCHDALE SCENES AND PICTURES.



Rochdale Town Centre. (River runs underneath.)



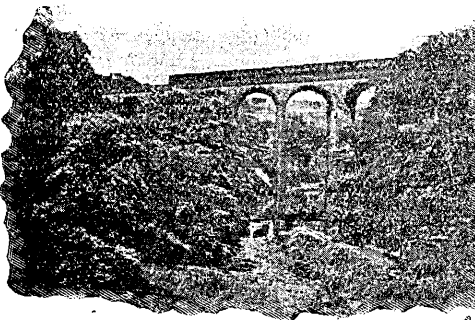
Clegg Hall.



The White House, top of Blackstone Edge.



Henley Dell.



Henley Dell, The Viaduct.

hundreds of thousands the prayer is ascending, "Abide with us, for the day is far spent."

The soldier in camp at home is apt to be careless, and only those who are strong in the strength which God supplies can stand against the tremendous temptations of the life. There is thus a great need for faithful chaplains. (1) To lead those who seek to God. (2) To strengthen the weak and falling.

May God bless our chaplains, give them strength and courage, but more especially give them His message to the men.
A. R. B.

Visit of Rev. J. H. Shakespeare and Rev. A. Connell.

The great hour of the Conference struck on Thursday morning, when deputations were introduced from the Y.M.C.A. and the National Free Church Council; and the general expression of the representatives was that, alike from the importance of the issues discussed, and the splendid eloquence with which they were advocated, it was one of the most inspiring seasons we have enjoyed during our sessions.

The first deputation was concerned with the spiritual welfare of those who are fighting for us. The Rev. W. E. Soothill, one of the famous sons of our Church, who has won great distinction on our field in S.E. China, and who is now lent by us to the Y.M.C.A. for the organisation of its great work amongst the troops, was manifestly glad to find himself once more in the Conference. In the few words he uttered, he was content to emphasise the spiritual nature of the work in which he is engaged, and then he introduced Mr. A. K. Yapp, the general secretary, whom he described as "the soul" of the Y.M.C.A.

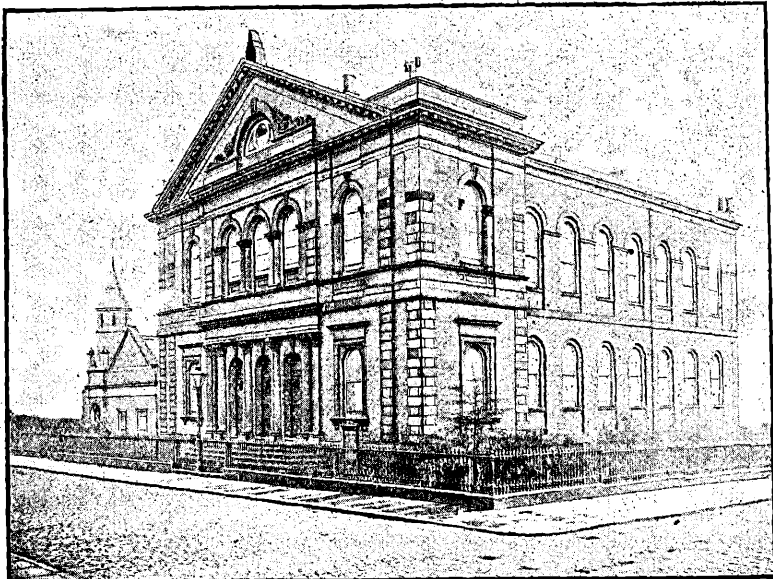
Alert, debonair, of ready speech and intense manner, Mr. Yapp put himself *en rapport* with his audience by a whole-hearted appreciation of the support which the Churches had given to the great work amongst the troops, without which it could not possibly have been done. He addressed himself at once to the object which had brought him to us—an appeal for the help of our men, the service of our best speakers, and the willing and cheerful assistance of all who will give their aid in the huts in France and in this country.

In a rapid review, he gave a picture of the world-wide operations of the Y.M.C.A. amongst the troops, enlivened and illuminated by incident after incident to show its imperative necessity, and its spiritual benefit, and the appreciation with which the soldiers welcomed it. The sounds of a great conflict, deadly and grim, seemed to boom beneath the tense and vivid description of a spiritual endeavour, which moved all hearts, and we all felt, as the ex-President so graciously said, that a vision of a great work had broken upon us, and we were grateful that the boys from our churches and our homes were surrounded, in the physical and moral dangers to which they were exposed, by such an atmosphere of kindly and saving influence.

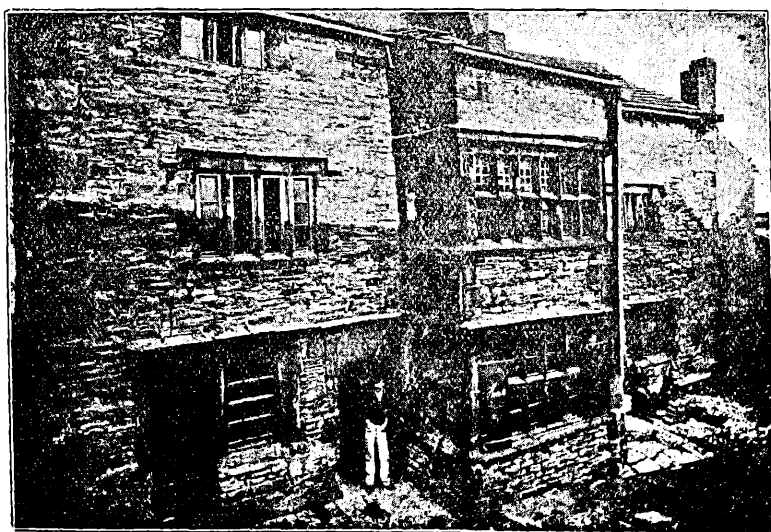
The other deputation was concerned with an even greater issue—the mobilisation of our Free Church forces for the successful campaign of the kingdom of heaven. We were fortunate in the personnel of the deputation. The Rev. J. Shakespeare, M.A., appeared in the guise of a dreamer, dreaming the golden dream of unity; and in a racy, graphic, and eloquent address he emphasised its nature and its necessity. He recognised that we were pioneers in the cause of union, and invited us to take a further step to a wider union, though the note of the present movement was federation, and not final fusion. The advantages which might accrue were insisted upon: it would reduce the waste of overlapping, it would make possible the common education of the Free Church ministry in a broad and comprehensive way—a vision of future possibility, which won the hearty applause of the Conference.

The war gave Mr. Shakespeare two pertinent illustrations of the advantage of united effort—the effectiveness of the united Army and Navy Board, which had given our Church seventeen chaplains, though we had not one when war broke out; and the impetus which the Allied Conferences in Paris had given to the prosecution of our campaign. Altogether, it was a great speech, a vision throbbing with spiritual passion; and although we felt that he passed over serious difficulties with only a slight glance, yet the beauty of the vision quickened our hearts.

The Rev. A. Connell, M.A., B.D., in a vigorous and statesmanlike address, appealed for a fair hearing



Castlemere Church, Rochdale.



Amen Corner, a bit of old Rochdale,
now demolished.

for the proposals. It was so easy to mistake prejudices for principles; and perhaps the chief difficulty in the way of the dream was our ignorance of one another. One of the necessary contributions to a progressive Free Church life in our land was the creation of a corporate Church consciousness, founded in a sense of our essential unity in fundamental matters, and inspired by the spirit of the Master. One felt throughout this fine address that Mr. Connell was facing difficulties frankly, and yet he had drunk deeply of the only Spirit which can ever overcome them. Conference listened with intense and deepening interest to the beautiful word picture with which the address closed—a graphic description of the Highland stream which changed beneath the storm, and the flood tide which gathered pools and rills into a flowing river, and the springs were stirred in every heart of a spiritual tide, which will bring us nearer to the ocean of Christian love.

It was a great hour, and a worthy appeal; and the ex-President rightly expressed the mind of the Conference when he thanked the deputation for their wonderful speeches, and promised that we should follow the movement with a watchful and sympathetic interest.

W. H. P.

The Women's Auxiliary Meeting.

A DISTINCTLY warm welcome was given to all attending the Women's Auxiliary Conference meeting. Punctually the large audience rose to sing "Crown Him with many crowns." Prayer was then offered by Mrs. Heywood. The Council Secretary presented a bright and optimistic report, recording advances in members, branches and money.

Miss Lydia Kemp gave a brief address from the chair, in which she referred to the decrease in membership of the Free Churches. Had we realized our responsibility to the "regions beyond," and acted up to it, the power of the Spirit would have been more fully appropriated to the strengthening and uplift of the home churches. Another point she specially emphasized from her own personal knowledge was the adaptability shown by missionaries to meet very embarrassing situations. All who listened to Miss Kemp felt that she had travelled in non-Christian lands with an open eye, and understanding heart.

Mrs. Greensmith, who has been eleven years in West Africa, then gave two pictures of life there, one to show what had been accomplished, the other to prove what had still to be done and the need of more workers. Mrs. Pollard spoke on the tribal work. How marvellous it is to hear of these down-trodden people, who had been so oppressed that human life as we understand it was impossible to them; then God raised up Sam Pollard as a father and deliverer, and how the people have become living testimonies to the uplifting power of the Gospel. She went on to advocate the sending of lady doctors and nurses.

Mrs. Butler's address was reminiscent of the year's work at home. She pleaded for more attention to be paid to our village churches, and drew attention to the "power of the littles"; if the W.M.A. stands for anything it is to prove that if we each do what we are able, God will accept of and own our service; bringing in the right spirit the loaves and fishes to Him, He will multiply them.

Miss Marian Allin beautifully expressed in song what our speakers had done by speech, that there is One Light of the World, and without Him we must all walk in darkness.

The collection amounted to £32 8s. 6d. The collectors were W.M.A. secretaries.

FANNY ASHWORTH.

The Missionary Demonstration.

On Thursday evening Castlemere Church presented a unique sight, as one surveyed the huge audience which thronged the spacious building in every part. It was an enthusiastic, eager, and expectant congregation, representing United Methodism from every quarter, with a large contingent from Yorkshire and Lancashire. One noble purpose inspired it; one desire possessed it; viz., that our great missionary enterprise might receive an impetus, which would stir our beloved Connexion, and put heart and hope into our missionaries labouring across the seas. Two or three facts assured the success of the meeting: First, the presence of several heroic men from the field. Second, the designation of others for the field. Third, the princely lead of Mr. W. J. Mallinson, J.P., chairman, together with his father, Mr. W. Mallinson, J.P., and that of the Mayor of Rochdale and friends. Confidence was in the atmosphere. After the well-known hymn, "My heart and voice, I raise," the Rev. W. E. Soothill, M.A., led us tenderly in prayer, and took us right up to the Throne of Grace.

The Rev. C. Stedford (Missionary Secretary), in introducing the chairman, said, "I hope a double portion of your father's spirit will rest upon you," and the audience fervently responded. Salient items of the report were: Progress abroad; advance at home; increase in funds, £1,123, bringing the total to £17,000; persons associated with the foreign churches reach 41,564. Then he called for the presence on the platform of Rev. R. E. Craddock, Miss Lewis, and Rev. A. J. Hopkins, all of whom are designated for service, and as they made their way along the aisles, the heart of the assembly went out in blessing. The chairman said he was present for three reasons: (1) Out of respect for his beloved father. (2) He could not say "No" to the Mayor of Rochdale; and (3) Because he was a live member of the United Methodist Church. This utterance must have made joyful the heart of Mr. W. Mallinson, for it gave promise that his son had inherited his intense love for the denomination, and was already entering upon a more extended sphere of usefulness for his Church. Business-like, terse, definite, this speech proved a worthy maiden effort.

Capt. J. Walleth, C.F., who had been expected from the front, failed to obtain leave of absence, but we all knew he was at the point of duty, and wished him well.

The anthem, "And the glory," sung by a large choir, led by Mr. Tom Holt, with Mr. Tom Buterworth at the organ, was superb, and provided the Rev. C. N. Mylne with his starting point—"The glory of the Lord shall be revealed." Said he, "The glory of the Lord hath been revealed," for in S.W. China valleys had been exalted, and mountains brought low. Serfs, like the Miao, had been raised, and the proud Nosu had been humbled to repentance. It was the glorious privilege of the United Methodist Church to evangelise a district with three distinct races, which might eventually prove the saviours of the great Asiatic races.

For five years a baptised Mohammedan had been a teacher in their schools. Thousands were knocking at the doors and clamouring for Christian teachers. For every £1 raised by the home Church for S.W. China, the native contribution was £3. It was part of God's strategy to save these tribes for the enlargement of His kingdom. Our circuits have a great story to receive from Mr. Mylne.

During the singing of the hymn, "From Greenland's icy mountains," the collection was received. The chairman did not at this point unduly urge the offering. He was there to do his duty, and expected the Connexion to rise to the occasion.

The Rev. A. E. Greensmith next related the story of his work in West Africa. He had no regrets, after fifteen and half years' service, that he ever gave himself to Africa. The work was arduous, but glorious. The missionary had to be preacher, doctor, carpenter, mason, and he felt proud of their little church at Bo—a piece of his own handiwork. Conversion among the tribes,

LITERARY PORTRAITS AND SCENES.

Number 17.

OUR PREACHERS,

The Rochdale Conference had no more solemn hours or scenes than those concerned with the ministry of the Church. Some men were admitted to college training; some were reviewed and advanced as they make full proof of their ministry in circuit and church; some were received into full connexion with the Conference, as they have so approved themselves for four years last past. All this was done since there is no cessation in the war with evil, and some must direct the forces against it; must seek the wanderer, comfort the broken-hearted, and serve the Church, the pillar and ground of the truth, by giving themselves continually to prayer and to the ministry of the word. The Conference named those who thus serve it in the active ranks as ministers and missionaries, and found their number six hundred and seventy one. Deaconesses labour by their side. Had all the local preachers filed into Conference as it sanctioned and commended training for them, their hosts would have filled noble Ballie Street Church six times over. Five thousand serve our church in England, one thousand on the mission field. The humblest and the highest alike of these preachers of all ranks confesses his need and asks, "Who is sufficient for these things?" He is humbly confident that his sufficiency is of God. All make this request of all: "Brethren, pray for us!"

CONNEXIONAL AND LOCAL.

Delineated by M. W.

though accompanied by violent excitement, was nevertheless very real and abiding. The stories illustrating the generosity of the natives towards their church convinced us that the policy of self-support was progressing. Not less than £2,500 was contributed on the spot, and this paid the cost of their native ministry, together with that of their educational work. The people were actually subscribing towards Red Cross funds for our troops amid the Cameroons.

Immediately after Mr. Greensmith sat down, the secretary announced the collection and subscriptions as amounting to £2,131. This was the occasion of a great demonstration of gratitude, after which, the chairman carried through one of the most tactful pieces of money raising we have ever witnessed. There was no begging, no waiting, no prolonged appeal. The fact is, the public meeting was transformed into a large family gathering, and we were of the family. It is beyond any man's pen to describe the method by which the chairman produced slips from his waistcoat pocket, each containing substantial promises, thus raising the amount to £2,233. The happy appeal to his father, the happier response of £50, the additional gift of £50 for himself, the showers of added gifts, ranging from £50 to £1; it was an unforgettable moment, and one felt the Connexion had really grown a soul. Suffice it to say, the total reached £2,525, and, stopping at the psychological moment, the melted and welded mass of people sang with full throat, "The Doxology." Principal Redfern had now a difficult task, for the meeting was largely exhausted, but he succeeded admirably. Speaking from the point of view of an educationist, he rapidly sketched the great opportunity for missions in China—its vastness, for half the human race was there; its fruit-

fulness, and this we could not grasp in all its fullness; its transiency, for the hour was striking, and if we did not seize it, our failure would be like that in Japan. We had knocked at China's door, and now that it was open we were compelled to enter in, with the treasures of the Gospel and all its implications. Thus ended a statesmanlike presentation of the case for missions. We noted the presence of Mr. J. Ward and Mr. J. Godfrey, J.P., C.C., our worthy treasurers, upon the platform, though we heard not their voices. Leaving the chapel, one heard on every side, warm commendations of the meeting. May the flaming enthusiasm spread throughout the Connexion, and ere long there will be sufficient funds for higher development. It ought to be said that the choir served the meeting magnificently. Rochdale Conference will stand out for its wonderful missionary demonstration.

F. J. W.

The "In Memoriam" Service for our Soldiers and Sailors.

Amongst the most impressive moments of the whole Conference were those in which members and friends united in paying their tribute of honour and affection to the memory of loved ones, who, in this struggle against unrighteousness and aggression, and on behalf of righteousness, justice and freedom, have heroically laid down their lives. In addition to Conference members, amongst whom one noticed few, if any, absentees, there was a numerous company of visitors present in the gallery. All entered into the service in a spirit of reverence, humility and faith. None who participated in this hour of worship could be either heedless or formal. Many had sons, brothers or sweethearts in the firing line; or on the high seas; some had sustained the great sacrifice, and, for them, it could not but be a poignant, yet a blessed hour; all had friends who had answered the nation's call—how could there be any formality or indifference in their worship?

The service commenced with the singing of the hymn, "For all the saints who from their labours rest." Then, Rev. Henry Smith, along the divinely-lit pathway of fervent prayer, led us to the God of all comfort, to the Fountain of consolation, to the Giver of life and the great Source of faith. How tenderly God spoke right home to our hearts in those passages of Scripture read by Dr. Brook! As quietly as falls the snowflake or the leaf, as restfully as solemn music or the song of birds, so fell they upon the ear and into the heart with their ministry of comfort and healing. "I am the Resurrection and the Life, saith the Lord." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." "He that loveth his life shall lose it, but whoso hateth his life in this world shall keep it unto life eternal." "If any man love Me, let him take up his cross and follow Me." "If any man serve Me, him will my Father honour."

In inviting us to a few moments of silent prayer, Dr. Brook said those present desired to talk to God about their loved ones. To all it was a season of overwhelming emotion; in some cases the knife had cut deeper and near the heart. Many were anxious about their loved ones and the eternal world. They were in God's keeping, and He was the God of Calvary. To such a Father, with such a love, they could trust them. Hearts will come to peace as they come to Him.

Rev. James Wright spoke words beautiful in their simplicity, comforting and inspiring in their message, and according with the prevailing mood and feeling, as well as mere words might. He spoke from personal knowledge of the grief and pain of these days, for he had three sons somewhere in the danger zone, and the fourth, after arduous service in Gallipoli, was training for a further term. He was proud of them, of the sacrifices they had made, and of the service they had rendered. What a host had gone from our churches! 36,274 had enlisted; 1,772 had been wounded, whilst 1,376 had laid down their lives in the service of their country. Those who had fallen had not fallen out of service; they had gone into higher, nobler service. Very beautiful was the story he told of a brother and sister who were deeply attached to each other. Mr. Wright, visiting their home some time after the brother's enlistment, suggested to the sister that she must be feeling her brother's absence. "Oh, no," was the reply; "I gave him to the service of his country, just as I would give him to Jesus Christ." He desired that he might speak a word of comfort to the sorrow-laden. He asked all present to heed the words carved on the headstone of W. C. Gladstone's grave: "It is not the length of existence that counts, but what is achieved during that existence, however short." "We live in deeds, not years." When Emerson lost his brother, Carlyle wrote: "We are in God's hands." God's gift of life was intended never to be withdrawn. It was intended to be perfected in God's good time, either here or yonder. People sometimes doubted, because they could no longer see those who had been taken from them, but they could see them with "faith's vision keen." They are in God's world, and shall never perish, neither shall any man pluck them out of His hand. Human love was but a dim reflection of divine love. God's purposes were beyond us, but all His designs were framed with love. God would never be ashamed of what He had called us to pass through, nor should we. God was in these last days working some design, for which one day we shall be profoundly grateful. The nation's thought might become solemnized as it reflected upon the great harvest which Death was reaping. He asked the congregation to pay its tribute to the "soul" of those who had fallen, who yet lived and served in the eternal world. As a boy he had often sung:

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

Life was of greater value and meaning to us to-day than perhaps ever before. There was a more serious note in the nation's heart. One result of the great sacrifice the nation had already made might be a spirit

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CONTENTS.

- | | |
|--|-------------------------------------|
| 1. When Morning Gilds the Skies | 10. I am not Skilled to Understand |
| 2. O Lord of All, we bring to Thee | 11. Guide me in the Upward Way |
| 3. Little Children, Praise the Saviour | 12. Ye Spirits Celestial [Kind |
| 4. Little Drops of Water | 13. Who is the Stranger, Kingly and |
| 5. Suppose the Little Cowslip | 14. With a Shout of Bold Derision |
| 6. Where the Flag of Britain Flies | 15. Say Not, the Struggle Nought |
| 7. When Thy Soldiers take their Swords | Avaleth |
| 8. If any Little Word of Mine | 16. Far Round the World Thy |
| 9. Guard the Bible Well | Children Sing |
| | 17. Responsive Reading |

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HELP TO SAVE OUR COUNTRY.

DEATH.

FOX.—On Thursday, July 13th, at 8 Gordon Place, Withington, Manchester, Samuel S. Fox (the dearly-loved father of Annie J. Fox), in his 89th year.

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of consecration and loyalty; the sacrifice itself spoke of the magnificent qualities latent in the youth of the land. As a Church, they needed to make demands upon their young men, to claim the powers which they possessed, and which might be used in the Master's service. Above all, let them remember that death was not all. After death, resurrection; and after resurrection, ascension—that was the order. Such was the message, simply and quietly spoken, delivered by our President-Designate; it revealed him as one who could suit his message to the hour.

After the President had pronounced the Benediction, the organist played Chopin's beautiful funeral march, the closing passage of which is, in itself, a pæan of praise, resplendent with the hope of immortality. So ended a most impressive and memorable service.

W. T. N.

Memorial Service for Deceased Ministers.

"For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be for ever blessed.
Alleluia!"

THE communion of the Church visible and invisible is realised when the lives and labours of the brethren who have passed "within the veil" during the past year are memorialised as at no other period of the Conference. A sweetly solemn hush descends upon the whole assembly. At this point the rustling of a paper is inappropriate and disturbing. The spirits of sainted men, who ministered so recently to our churches, with whom we took sweet counsel, whom to know was to love, are hovering around us this morning. This is not a mere memorial service, it is a spiritual communion. We see them not, we hear them not, but they are with us, and we know them better, and venture to feel more deeply affected toward them, now they are no longer in the body, but "present with the Lord," and because they are "present with the Lord," are more intimately present with us. "Faith lends its realising light," as the characters and services of those "faithful warriors" are recalled. Their present glory in heaven has cast its glow over their past struggles upon earth. Some of that radiance dawns upon us. "It is good to be here." The Conference would lose much if it were unresponsive to this spiritual "touch of the vanished hand."

Among the warring nations the great reaper—Death—has been plying his sickle with almost overwhelming effects upon thoughtful minds and sorrowing friends. The inevitable visitor has never desolated so many families as within the past two years. While we tenderly mourn those who have fallen in carnal battle, there is a special sanctity enshrining the memories of the sixteen fallen brethren who have fallen from the ranks of the ministers of our Church, and entered the ministry of the Church invisible. They were men of varied temperaments and talents. Some had distinguished themselves as Connexional officials, and in departmental work. Three had been presidents of the Conference. One became known to a wider public through his literary gifts. All were men who adorned their doctrine with an unselfish spirit, a gracious character, and diligent service. To read from the "Agenda" the well-merited tributes to our sainted brethren is a "means of grace," and an inspiration to devotion.

The memorial service began with the hymn of wistful resignation—

"Now the labourers' task is o'er;

Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

But who could help feeling that that sentiment was more accordant with Jewish wails of despair than with the Christian music of hope?

God's servants do not sleep, when

"Upon the farther shore
Lands the voyager at last."

The Rev. J. Fleming, in his prayer, expressed our consciousness of the wakeful life and real presence of our brethren—"We are gathered with our painless, deathless brothers." That is what we all believed and felt.

The Rev. T. M. Rees, in clear, concise sentences, described the chief characteristics of James Ogden, "one of the brainiest of men, whose humour sprung out of the goodness of his humanity and the grace of God"; of Peter Baker, "a cheery, homely man"; of J. Shone, "a refined and delicate spirit"; of W. Hookins, whose "separateness beseeemed the man called to be a priest of God"; of D. Jackson, "a faithful soul, intent upon his task"; of H. Faulk, possessing "a critical judgement in business matters"; of T. Cooper, "a busy, eager man"; of R. L. Lewis, whose "soothing ministry" ended "amid the clouds and darkness around and about the throne."

Then Dr. Irving deepened the "impressive and awe-some moment," as he reminded us of the many, varied, and mighty ministries which God used in fulfilling His will among us. There was J. Cuttall, "a gracious character, with exemplary patience, and unassuming ability"; A. Crombie, "a shrewd Scotsman, good, cheerful, evangelical"; W. J. Clarke, "a fine and genial man"; J. M. Mather, "a modern mind, with popular literary gifts, Christ being the centre of all his teaching."

The Rev. C. Stedford continued the descriptive reminiscences, as he told of W. H. Luxton, "a beautiful, transparent soul, who worked faithfully in important charges"; of W. R. K. Bauckwill's vitality, humour, and magnanimity; and of Sam Pollard, whose grave is in far-away China, and whose name is written upon the hearts of all who knew him, simple in his devotion to Christ, whose faith was honoured by thousands of converts among the hill tribes of Yunnan, and who died through nursing his colleague, who was suffering from typhoid fever.

We could not afford to pass over the sacred memories of those beloved brethren. Though they have passed from our senses, they are still alive to our spirits. So we have said to them, "Good night," not "Good-bye," for we shall meet them again when the eternal morning breaks upon our wondering eyes. Meanwhile, the memorial influences of our glorified brethren act as a gentle urgency upon us to be "up and doing," "while it is called to-day." Thus the ex-President prayed that "their spirit may pass into us in ever-increasing measure."

"O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold!
Alleluia!"

R. H. GREEN.

United Methodist Peace Fellowship.

The meeting advertised in the UNITED METHODIST of July 6th, was duly held at Mitchell Street U.M. schoolroom, on Friday, July 14th. In the absence, through deeply regretted ill-health, of Rev. John Luke, the chair was taken by Mr. Frederick Ogden, of Rochdale. After prayer by Rev. John Taylor, and an address from the chairman, setting forth, with forcible historical illustrations, the futility of war, Rev. H. Walker Blott explained why the meeting had been called, and read letters from Revs. John Luke, R. Pyke, Herbert W. Horwill, W. Kaye Dunn, and G. W. Hicks, and stated that Revs. James Longden, H. Lee,

LITERARY PORTRAITS AND SCENES.

Number 18.

SILENT REPRESENTATIVES.

More than two hundred Representatives took no part by speech in this Rochdale Conference. As St. Paul noted at the Jerusalem Conference, here were "those who seemed to be somewhat in Conference," and "James and Cephas and John, who seemed to be pillars." These were not those; but the silent ones also served the Church. They were faithful in attendance, ministered by listening, by holy song and prayer, vote and gift. How small the Conference and how powerless without the silent Representatives! From these flowed sympathy and virtue to such as humbly and sincerely sought to voice the mind of the Church and to lead and guide. The hands of these quiet ones were laid upon the Keys of the Church. Their votes helped to open and close the doors of opportunity, service, honour. These unnamed ones gave volume and weight to utterances now recorded and issued as the mind and will of the United Methodist Church. In his place for worship and at holy sacrament the silent Representative brought also a willing offering for the work of the Lord, little or much as the Lord had prospered him. He was in his place at the festive board also. A hearty trencherman is he of the canny north and the sunny south, the wet, winsome west and the bracing east. In hundreds of homes he embodied the Conference among groups of eager listeners through its new news which he had helped to make. And now in his home, church and circuit, far and near, he is a messenger of good news, communicates the touch of the Conference, and declares that "the best of all is, God is with us."

THE GREAT UNNAMED.

Delineated by M.W.

and S. Buglass, although unable to be present, were heartily in favour of the purposes of the meeting. It was then decided to form The United Methodist Peace Fellowship, the basis to be, that "We believe all war is contrary to the spirit and teaching of Jesus Christ," the Fellowship to be affiliated to the Peace Society, and through it to other similar denominational fellowships in this and other countries. Rev. John Luke was elected President, and Rev. H. Walker Blott secretary. A committee is to be elected when members of our Church throughout the country have had opportunity to join the Fellowship. The following resolutions were then passed:

"That we thank God for the men who are conscientiously objecting to military service, and pray that they may be sustained in their witness for Christ, and against war. We welcome the growing recognition of their right to follow their conscience. And we urge upon H.M. Government the prompt carrying into effect of the Prime Minister's promise of their future just and respectful treatment."

"That this meeting of United Methodists, sorrowfully differing at this time of stress from the majority of their countrymen, declares that it cannot reconcile war with the example and teaching of Jesus Christ. It recognises the heroism and sacrifice of those who have freely offered their lives in military service, and it expresses loving sympathy with all who are sorrowing and suffering. It prays for a speedy ending of the present war, and its members pledge themselves, now and henceforth, to give their time and energy to fur-

thering the cause of the Prince of Peace." The first resolution was moved by Mrs. S. Pollard, and seconded by Mr. E. C. Pannett, and the second was moved by Mr. Bernard D. Taylor, and seconded by Rev. A. J. Hopkins.

H. W. B.

Public Questions Meeting.

A disappointing attendance. We met at the end of a great week, as exacting as it had been exciting. One wonders whether we have gained anything by holding a meeting of such vital interest at an hour that rather invited a small gathering than ensured a worthy congregation. And yet one still wonders why more of the Rochdale general public come not to hear what the Church had to say on social problems, and the possible contribution of the Church to their solution.

Chance gave one the views of two members of that general public concerning the meeting itself. Leaving the meeting one heard the following:

"Well, David, we've had nothing definite—only generalities."

"Aye," was the response; "there wasn't a single sentence to stir anybody up. But what can you expect? The churches are not yet awake."

The speakers were entire strangers to the reporter. They appeared keenly interested in social questions. They were evidently disappointed.

Now, one must hasten to say their verdict was not a fair one. We had some very definite statements. There were many sentences that stirred the meeting. But somehow the meeting, on the whole, did not satisfy. If that meeting truly represented the interest and attitude of United Methodism to great public questions, then we are not awake.

Let it be clearly understood, this does not apply to the speakers. The chairman, the Mayor of Middlesbrough (Coun. J. Calvert, J.P.), has a long record, which proves, as well as his address, that he has long had his eyes open. Rev. J. W. Walls surely was clear enough, and emphatic enough when he declared that this country, "after spending £5,000,000 a day on war, must cease hesitation to spend money for the health of the people." And that utterance is a fair sample of his speech.

Rev. R. F. Bell's address was the utterance of a man who had read widely, thought strenuously, and felt deeply. One hearer at least was stirred by his address. It was perhaps a thought too abstract for a public meeting. But it went to the roots of things. Mr. Bell grasps the magnitude of the task confronting the Church. No glib talker of cheap socialism this. The address might be called a contribution to the philosophy of Christian socialism. It was not chiding and complaining. It recognised that Christian thought has taken a wider sweep of vision and action. It rejoiced that a higher type of man was engaged in the great work of social reconstruction. The movement was not led now by anti-Christian and even atheistic men. Dr. Gore, Bishop of Oxford, was instanced as an example of the modern leader. Social leadership came not from materialistic comparisons. It rose out of the well-spring of religion. The religious man could not afford not to be a reformer.

There was a careful analysis seeking what underlay the many strikes and labour agitations we have seen in this country. There had often been haste to put a purely material construction on them. He claimed a great increase in the sense of personal value had been shown by these agitations. This derived from the Christian religion. In the presence of the Cross man has a priceless value. Are we surprised that men are taking us at our word? Were they to stand by them and that value? There had also grown a sense of Society's vital responsibility for all its units, and its weaker units in particular. The rights of society in the individual was half the truth only. The state owes something to man.

Each speaker insisted on the rights of children. "The weak have rights, the strong have duties," said Mr. Bell. The chairman touched on education. "Some say economise; never was a bigger blunder," Mr. Walls told us it was a reproach to us that our schools are not equipped as those in Germany.

The United Methodist Social Service Union presented its report by the mouth of Rev. H. R. Barry. It was unfortunate that the Union had lost its secretary, and it was evident that the Union, though attracting able, keen, and sympathetic men, had not been able to serve churches, and the cause of Social Reform, according to their vision and passion. May we hope that this Union standing for answer to a question of vital concern, forcing itself on the Church of Jesus Christ, may grow in numbers and effectiveness.

C. G. H.

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Sunday Services at the Conference Church.

THE EX-PRESIDENT.

The morning preacher was the Rev. J. B. Stedford (Ex-President). Weather conditions were far from favourable. An unpleasant drizzle was falling steadily at the appointed time for service. No doubt, in consequence, the congregation numbered considerably less than it otherwise would have done. Of those assembled a goodly proportion were members of Conference and other visitors. The service commenced with the singing of Bishop Wordsworth's hymn, "O Lord of heaven and earth and sea . . . Who givest all." It provided a splendid opportunity to rise above the depressing effects of weather conditions, and as the heart of the congregation was poured out in thanksgiving and praise the people were lifted into the atmosphere of worship and adoration.

From that point onwards one central idea seemed to permeate all the service—longing for God, yearning to know God, the reaching out of the soul for fellowship with God. This was manifest in prayer, "Unless Thou give Thyself we are poor. Make us rich in Thee." "Do Thou not only rule us, but lift us up and bring us into fellowship with Thee." "Bring us so near to Thyself that we may know by the throbbing of Thy heart that Thou dost sympathize." It breathed through the anthem beautifully rendered by the choir: "O Saviour of the world who by Thy cross and precious blood hast redeemed us, save we beseech Thee." It was emphasized in the Scripture readings: "God is our refuge and strength. . . . The Lord of hosts is with us, the God of Jacob is our refuge," and again, "We have received the Spirit which is of God that we might know the things that are given to us of God." Then in song we prayed: "Breathe on me, breath of God."

All this most fittingly led us up to, and prepared us for, the unfolding of the preacher's theme. Mr. Stedford took for his text 1 Cor. iii. 9, "Ye are God's building," and in most helpful words spoke to us concerning God's great purpose to bring us into living, loving relation with Himself in all the fullness of spiritual life and character. His opening sentence was challenging: "The greatest work that God is doing anywhere is the building of His Church." He would have us note two things first: (1) That it is out of the crude material of a vast humanity, with its contradictions and paradoxes, animated by many passions, actuated by varying purposes, moving on different levels, that God fashions His Church, the crowning glory of creation. In the building thereof He justifies Himself for the existence of the world. (2) The Church is that which remains for God when the final crash comes, when things material pass away. "They shall be Mine when I make up my precious things." Then the preacher passed on to consider as to how God builds His Church. (1) The material must be prepared, developed, made ready. God must make men saints—spiritual men. (2) Out of such men God builds His Church—in fact, out of such men the Church is irresistibly created.

There was no striving after epigram, but the discourse was rich in suggestive phrases. "The highest achievement in human life is saintliness." "A spiritual man is a great astonishment." "You can count the intellectuals by the score, but the men who have lived closest to God have done the most for the world." As one listened the words of a great mystic came into the mind: "The key of everything is in the hand of the saint." One remembered also those words of Lowell: "If the chosen soul should never be alone, in deep mid-silence open-doored to God, no greatness would be ever dreamed or done." Of especial suggestiveness was the assertion that the spiritual man is not only of greater worth, but has added powers: "His soul vibrates to the wireless message of the eternal"; he has greater powers of perception, of healing, of interpretation.

From clear setting forth of the supreme value and ascendancy of the spiritual, the preacher passed on to speak of the mutual enrichment such personalities seek in fellowship. He found opportunity for eulogizing the class-meeting, or its equivalent, as the ideal "means of grace"; for where a man has power to reveal the deep things of God wrought out within his soul there he renders greatest help. "It is a law of life that the closest fellowship is reached in the highest being." "The highest reach of Society is the Church of God."

The closing portion of the sermon dealt with the function of the Church in the world. Here it was shown that "the saint takes the measure of the world and is its mentor and its leader." St. Paul's words were effectively quoted: "He that is spiritual judges all things." Spiritual values must be ultimately accepted. A timely reference to the European War called for the utterance, "The fundamental wrong in Europe is that low and coarse ideals have been allowed to rule. But all this is doomed in a world into which God has come and in which Christ has lived and died." A closing word of assurance of "enrichment beyond all calculation and joy beyond all foresight to him who knows what it is to live the life of God through the Church of God" ended the sermon, and the congregation rose to sing that beautiful hymn from the pen of Dr. Matheson, "O Love that wilt not let me go"—a most fitting conclusion to a very helpful service.

THE PRESIDENT-DESIGNATE.

The Rev. James Wright (President-Designate) was the preacher in the evening. Weather conditions were more favourable than in the morning, and a large congregation assembled which wellnigh filled the spacious church. The service commenced with a sweet rendering of the anthem given at the morning service. This was by special request, and again proved a wonderful help to devotion. Then the congregation sang that grand hymn, "These things shall be, a loftier race . . . shall rise." Had it been sung to a more suitable tune one felt that it would have contributed yet more inspira-

tional uplift. In the anthem, "Praise the Lord, O my soul," the choir led our worship most helpfully. The tenor solo, with its pleading prayer for the gift of peace, found full response in the hearts of the people as the clear and sympathetic tones of the singer's voice penetrated to every part of the church. In prayer we felt the Spirit's movement in our hearts. There was longing for the best and highest—the pure heart; no flinching from the cross upon our shoulders, but rather strength to bear it; a yearning for the day to come when men may summer in perpetual brotherhood and learn war no more. And then—"Be with our lads. We dare not ask Thee to spare all their lives. They have given themselves to the service of their country, and Thou wilt use them for the best service of their country and Thou wilt use them for the best. But save them from the evil; keep them in Thy love; may the vision of the Cross be always before their eyes and the consciousness of Thy presence ever sustain them." One remembered that he who led our prayers had four sons in the Army, and the fact could not but link our hearts in closer sympathy and point the words with more intense sincerity.

Before commencing his sermon Mr. Wright spoke sympathetic words concerning the enforced absence of the President, the Rev. T. J. Cox, on whose behalf he made request for the prayers of the whole congregation that he (Mr. Cox) might be speedily restored in health and strength. The text chosen was Luke x. 20, and the preacher's theme was this: "Seek not the soul's joy and satisfaction in deeds, however worthy, but in a spirit, a disposition, a fellowship."

Mr. Wright's discourse was followed with closest attention by the large congregation. The stillness and tension were acute. One heard every word with ease. Referring to the words of Jesus to the Seventy, on their return from their successful mission, in the course of which they had found the devils subject to them, the preacher spoke of them as fraught with great prophetic meaning and constituting a message of supreme hope and promise. The soul of good can never be destroyed by evil. There is that in the spiritual life that nothing can destroy. Passions yield their sway to courageous and patient love. Christ must be all and in all, and the devil shall be vanquished. The disciples had not dreamed of the eternal might of goodness and the omnipotence of love.

Mr. Wright went on to speak of how in the course of time we have seen all things yielding to the master mind of man, and then to ask, "But what of the devils? Are they subject?" In reply he showed how many of the old "devils" are going; how in many ways the world is better. "We rejoice that the devils are subject, we crave for Satan's overthrow; but Jesus says rejoice that your 'names are written in heaven.' That is, our chief joy must be in a spirit, a disposition, and not in an act." In telling phrase and helpful illustration the inwardness of this was unfolded. "Being is more than doing, for out of being all doing comes." "Be a Shakespeare and you can write a 'Hamlet.' . . . Be Christly and power over devils is assured." There was a reference to Nietzsche. His teaching was summed up as a plea for "bigness," and elicited a criticism as to its falsity because of mistaken direction. "Big in what? That is the question. Big in armaments? Big in physical force? It is not by these the world will be subdued. Rather be big in love of freedom and in a heart of sacrifice. Any nation may conquer the world by being its Saviour."

We must find our joy in the sphere of soul worth and quality. Our greatest asset is the maintenance of a purity bathed in the crimson red of sacrifice.

A noble tribute was paid to our fathers—"They possessed a patriotism blood red; their passion for freedom was an unquenchable flame." But we were shown that England's hope lay not in them, but in her present sons. "Her 5,000,000 volunteers who rallied to the ranks have wrought mighty deeds, but it is not even in their deeds that the promise lies, but in the 'flame of freedom in their souls.'"

The theme was illustrated from the realm of science. Great discoveries have been made which are of supreme advantage in matters of health, sanitation, and the like, but we rejoice more in the continued existence of the spirit of search and enquiry which guarantees the issue of the larger good that is to be. Thus we were led up to appreciate the thought that to have our names "written in heaven" is to be in the ranks of the faithful, to be pillars in the temple of God, to be filled with the love of God. This is no impracticable ideal. It is not to speak of an act in which a man may fail, but of a purpose in which he may triumph. We know many, who are not without fault and whose weaknesses we are aware of, but we have no doubt of their sincerity. We unhesitatingly trust their word, their love to us never fails, their kindness flows out to us continually. "They do good because they are good." "It is well to do a noble deed; it is better to have a noble soul." "It is well to give a generous donation; it is better to be generous." "It is well to do a kind act; it is better to have the spirit of kindness." "All 'the devils' will go if we can write our names in heaven."

Yes, without doubt on Conference Sunday at Baillie Street Church we were led into the realm of spiritual verities, and for many days to come the inspiration of those services will abide in the hearts of those whose privilege it was to be present. H. V. C.

Felixstowe.—In grounds kindly lent by Mrs. Gibson a garden fête was recently held to secure funds for removing the debt on the building. Warm sunshine favoured the workers, whose efforts were speedily rewarded by the brisk business done at the various stalls, tents, etc. The visitors much enjoyed the ramble through the grounds and teas upon the lawns. Mr. J. H. Grimwade, of Ipswich, officiated at the opening. The Sunday services are now being especially well attended, and the friends are looking forward to a continuance of good spiritual results under the pastorate of Mrs. Bolitho.

The Ordination Service.

No service during Conference has deeper significance than this. On such occasions there are always crowded, deeply interested and sympathetic congregations. It would be a fatal sign of Connexional and religious declension were it otherwise; for the perception of the value of the Prophet indicates Vision, and without vision the people perish.

The meeting at Baillie Street gave its heartfelt blessing to the four young men, who had survived their probationary period, and who that night entered into the full ministry. Perhaps some, like myself were for a moment oblivious of their surroundings, and saw only the coming years and the growing influence of these brethren; life renewed, hearts comforted, minds illuminated, penitents seeking Jesus, the coming of the city of God. The service throughout was most moving and impressive. The invocation by the President-Designate, Rev. J. Wright, the reading of the Scriptures by Rev. J. Foster, and the anthem by the choir, "O Worship the Lord!" breathed the very spirit of worship. In the lamented absence of the President through indisposition, the Rev. E. D. Cornish put the customary questions to the young men. Their testimonies to the grace of God, their call to the work of the ministry, and their experience of the redemption of Jesus, were clean and inspiring. We were sitting together in heavenly places when they spoke of the mystic influences of saints in the home and in the Church: of the invisible hands of love that had been laid upon them, and of the manifold ministries through which the unspeakable grace of God had called them into the service of the cross and the deathless love.

Rev. E. E. Bennett was privileged with godly parents. Was converted in London at the age of eighteen through hearing a Cornish evangelist. Jesus is increasingly precious to him. Had seven years' experience in mission work in Sunderland with Mr. Tom Blumer; to him and to Rev. W. Vivian he was deeply indebted. Had a deepening passion for saving souls; and counted all loss that he might finish his course with joy.

Rev. W. Jollans spoke of the preparatory forces leading to conversion. He had the finest mother in the world. Was converted in a field. Bent of his mind from boyhood was after spiritual things. The influence of Revs. T. Sherwood and W. Vivian upon him most marked. Has had exceptional opportunities for winning men for Christ, through his association with the camp at Bramshott. Jesus was more precious to him to-day than ever before; and he desired to bring multitudes to His feet.

Rev. A. F. Reeves was converted when between thirteen and fourteen years of age, but did not know a definite date. As he was conscious of his mother's love, so he became conscious of Jesus and His love. His mother's beautiful personality, and the gracious influences of the Sunday School, especially of one teacher, drew him to his Saviour and unfailing friend. Always longed to be a minister. The late Rev. S. B. Lane directed his steps in that way. Results of his ministry not so prominent as in the other cases, but he had evidence in other ways. No sincere work is ever lost, Christ blesses it, and it aids in the establishment of His Kingdom.

Rev. E. H. Rowe. His saintly mother was the chief factor in his conversion. She conducted family devotions, and always lead his thoughts to beautiful things. His brother came home one night, saying that he had been converted at a service conducted by Mr. R. T. Buttle. They all knelt down in prayer, and there and then he saw the light. He was eleven at the time, and the Gospel had been a joy to him ever since. His ministry had been owned of God, although he had not seen results to the same extent as the other brethren. A faithful ministry cannot be in vain; its area of influence is larger than we can see. He owed a debt of gratitude to Dr. Clemens and Mr. Hirst, the latter of whom, to our great loss, had since passed into the service of another Church.

After these testimonies had been given, the ordination prayer was offered by the Rev. J. W. Walls.

The choir then rendered the anthem, "Behold the works of the Lord."

Mr. W. A. Lewins, the College treasurer, then presented a Bible to each of the young men, prefacing the gifts with appropriate and kindly counsel.

Then followed the Charge of the Ex-President, Rev. J. B. Stedford. His text was John vi. 37, "Give ye them to eat." The limits of my space are almost reached, and the address will appear in full later and elsewhere; but I cannot refrain from giving a few of the scores of wise, golden and epigrammatic sentences, which flashed like light and held spellbound many a listener: "Strenuousness is essential continually to a vocation. The Man who imposes the greatest tasks upon himself comes at last to the greatest freedom of spirit. The best and most inspiring message for them are these words of Jesus. The disciples become the ministering angels of God. Jesus is the contemporary of the ages. Christ, not the Church, is your Master." "The measure of Christ to you is his dominance over you. His overwhelming greatness feeds the multitude in all ages." "The heart of the New Testament is its conception of Jesus Christ." "Because the Churches are not interested in the people, the people are not interested in the Churches." "Preaching must be feeding." "Never talk down to country people." "The times need the prophet. 'Keep on a high level of preaching.'" "Do not allow the multitude to dictate, the work is Christ's, not yours."

The address was most appropriate, was packed with thoughtful and stirring teaching, and had a very large range of view. It was felicitously phrased throughout, and was delivered in that calm and meditative manner peculiarly the Ex-President's own. The benediction closed a memorable service.

R. H. KIPLING.

For Our Boys and Girls.

THINK KINDLY.

By REV. CUTHBERT ELLISON.

FOR some years it had been the custom at Redhill School to have an entertainment and sale of work on behalf of the "Children's Home." The pupils were encouraged to take a personal interest in the welfare of the children who were cared for by that excellent institution, and much work was patiently and lovingly done by girlish fingers for the help of those little ones.

Thus it was that in a certain house one half-holiday two little girls were busily employed in the making of doll's garments. And as they sewed they talked.

"Do you know, Brenda, I don't think I shall like that new girl, Betty Hill. She is a mean thing. I am afraid she will be horrid. I don't want to be friends with her."

"Why, what is the matter with her? I thought she seemed nice."

"Well, she isn't! You know, we want to get a present for Marjorie, because she is leaving the town."

"Yes, I know! Some of the girls of your form were telling me about it."

"Well, I have been collecting the money, and asking the girls. This morning I went to Betty Hill and asked if she would give me something, and she wouldn't."

"What! did she refuse?"

"She said she was sorry, but she could not give anything."

"Perhaps she couldn't, really."

"I don't believe it. She's mean! I am afraid she is going to be a sneak."

"Oh, Doris!"

"Yes, I do! After school she hurried away by herself. But as I was coming home I saw her in a shop, and she was buying fruit, grapes, and things. I think she might have given me something when I asked. I am sure she could."

"She only came to school this week, didn't she?" put in Brenda.

"Yes, and I am sure none of the girls will like her. She is a horrid little thing!"

Just then the door of the room where the children were at work was opened, and an elder girl entered. She was Doris's sister, and a few years her senior.

"You do look dreadfully busy," she said, as she came forward. "Whatever are you doing?"

"We are dressing dolls for the sale of work. Brenda and I have done ever so many things. Look, Ena!"

"You have a lovely lot of things," said the elder girl as she examined their work. Then she took a book and sat down by the window to read. Presently she looked up and said: "By the way, I have just seen Betty Hill. She is in your form, Doris, isn't she? She seems a nice little thing."

"I think she is horrid," broke out Doris. "I am sure I don't want to be friends with her. Mean little thing!"

"Why, whatever has she done?" asked her sister, in surprise.

Then Doris poured out her tale. When she came to an end Ena looked at her reprovingly, and said quietly:

"Doris, Doris! Your old fault! I have told you so often not to judge hastily, and to be careful how you speak of others. I am afraid you have been most unjust to your school-fellow, and you have said things that are very unkind. Do you know that Betty Hill has an invalid sister?"

"Oh, I am sorry!" said Brenda, humbly. "I expect that was why she hurried home. And the fruit would be for her sister."

"Oh!" sighed Doris, penitently, then added fiercely, "I'm a little cad!"

After that for some time there was silence in the room. Ena turned to her reading. The younger girls went on quietly with their sewing.

But Doris was thinking very hard. She resolved that she would earnestly endeavour to correct her fault, and for the future would try to think more kindly of people. She also made up her mind that she would be very kind to Betty, and considered how she could begin at once to show her kindness.

The "Boy's Own Paper."

THE "Hoard of the Devil-Tree," a new story by E. Charles Vivian, begins in the "Boy's Own Paper" for August, which also contains "How the War came to Fountainbury," a complete story, by Hailey Bury. Mr. V. E. Johnson shows how a lad can make a model submarine whose motive power consists of two strands of strip rubber. Other items apropos of the war are "Field Telegraphs," "Firing a Heavy Naval Gun," "Counter Mining," "Defending a Ford," and a "Bulgarian Cavalryman." "Tales from the Cricket Pitch," by "Rip," gives some humorous happenings on the field of play. These are only a few out of many articles in this ideal magazine for boys. A tinted plate by Montague Dawson, "Overhauled"—a British destroyer ordering a neutral sailing vessel to heave to—is given with this number, which also has a finely-coloured cover by Algon Black of "A Motor Raid in the Desert."

"The Flower-Patch among the Hills," by Flora Klickmann, has had a phenomenal success. The First Edition was sold within a fortnight of publication. A Second Edition was also quickly exhausted, and the Third Edition is now ready.

For Our Teachers.

By REV. E. C. URWIN, B.A., B.D.

HINTS ON THE INTERNATIONAL LESSON, AUGUST 6th, 1916.

THE GREATEST THING IN THE WORLD.—1 Cor. xiii.

It should be noted that this is the second of three lessons based upon passages from 1 Corinthians. Great moral and religious ideas are set forth in all of them; the present one enshrines in almost perfect language the supreme Christian virtue, and teachers should try to rise to the height of a great occasion.

Hints for Teachers' Study.

(1) The very fact that 1 Cor. xiii. is so well known makes it necessary to guard against the peril of neglecting to reflect deeply upon it. Teachers should rather feel that the sublimity of the language and the majesty of the thought demand the closest concentration. The chapter may be divided into three parts: (1) vv. 1-3; (2) vv. 4-7; (3) vv. 8-13. Note the following points: (a) The theme of the chapter is definitely connected with the subject of c. ii. 6, the respective value of different ministries in the church. The question arose out of the exaggerated importance attached by the Corinthian Christians to the gifts of prophecy and speaking with tongues. In reply to this Paul gives a graduated list of the different ministries which had sprung up in the churches, in what he evidently considers to be the order of their importance (ch. xii. 28-31). Incidentally the list shows how developed church organization had become at so early a date. But there was "a more excellent way" than the way of rivalry—it was the way of love, of mutual service and forbearance. (b) In ch. xiii. 1-3, this "more excellent way" is compared with the ministries of prophecy and speaking with tongues, and even with enthusiasm in almsgiving or excessive zeal for martyrdom when not motivated by love. It is noteworthy that almsgiving and martyrdom were often considered meritorious in the early Church apart from the motive with which they were undertaken, and so constituted a real spiritual peril. (c) The most significant verses are 4-7, where the intimate characteristics of "charity" are described. Each clause is pregnant with meaning. To summarize—love is described as patient (or long-suffering), as without envy, boasting and conceit, as modest and unselfish. It is not prone to take offence, nor is it easily suspicious; it takes no joy in evil. Its persistent and enduring qualities are summed up in v. 8: love bears with, trusts in, maintains a buoyant hopefulness and allows no circumstances to break down its regard for its personal objects. A little consideration easily reveals that to show these qualities is the daily test of love. (d) The final thought is that love never fails, never gives up. It is infinite in its quality. Other gifts are imperfect—prophecy, the gifts of tongues or knowledge—and partial in quality. Love is unfailing. (e) It should be noted that such characteristics are only perfectly exhibited in the love of God. Jesus Christ is their supreme revelation in human life.

(2) The concluding verse of ch. xiii. sets forth the three supreme Christian virtues. These are faith (in its double aspect, trustfulness and trustworthiness), hope (in the sense of hopefulness in the ultimate fulfilment of God's purposes) and love (sacrificial service for others). It is interesting to compare this moral code with the virtues set forth by non-Christian thinkers, e.g., the ancient Greek philosopher, Plato, whose four-fold account of the virtues included wisdom, courage, justice and self-control. The distinction is sometimes made that pagan morality emphasized the heroic and warlike virtues, while Christianity lays more stress on the benevolent and other-regarding virtues. It is more important to observe that the prevailing moral ideas of Christendom represent a blend of the two—a powerful strain of the heroic virtues (which under paganism tended to be harsh and austere, e.g., the Roman Stoics) softened and uplifted by the spirit of Christianity, and so tending to be devoted to other-regarding purposes and the common good. Many will see an example of the heroic virtues thus directed by Christian solicitude for others in the intervention of Great Britain in the European War on behalf of Belgium.

Hints on Teaching.

(a) Junior Classes.

(1) The aim of the lesson here should be to give an impression of the characteristics of charity and regard for others as set forth by Paul in ch. xiii. 4-7, especially emphasizing the patient, forbearing, trustful and unsuspecting qualities. It can be best brought out by a story, and we suggest the story of "Geraint and Enid" (Tennyson, Idylls of the King: "The Marriage of Geraint" and "Geraint and Enid").

(2) Introduce the lesson by a brief review of Paul's work at Corinth. Recall that when he left Corinth after his first visit, he wrote several letters to the Christians there, often sent messengers to them, and more than once revisited them. One thing that troubled him very much was that they had so many differences among themselves. This concerned him greatly, and at length he was moved, in one of his letters, to tell them of what he called "a more excellent way." It was the way of love. Let us read what he said! (Read, with the class following, 1 Cor. xiii. 4-7).

(3) Now let us tell a story which perhaps will show what Paul meant. It concerns the time of the famous King Arthur, and one of his knights called Geraint. He had gone off one day from the king's court to avenge an insult to the queen, and came at length to an ancient castle where dwelt an aged earl and his daughter Enid.

Finding that the earl had been deprived of his lands by a usurping nephew, who was next day to appear in the tournament, Geraint offered to withstand the wicked nephew, if Enid would be his lady in the day's sport. When the tournament took place, Geraint overthrew the earl's nephew, and so gained back for the earl his lands. As we may expect, the next thing that happened was that Geraint and Enid were married, having learned to love each other dearly.

(4) For a time, all went well and happily, until Geraint suddenly began to suspect his wife. In Paul's words, he did what love should never do: thought evil of her. And he put her to a very cruel test. He ordered her to ride out with him on a long journey, dressed not in the garments which suited a lady of such high rank, but in the oldest dress she had. He drove her, seated on a low palfrey, in front of him, mounted on his charger, and ordered her never to turn round to look at him or to speak a word.

(5) We can imagine how distressed Lady Enid was. Whatever had she done to deserve such treatment? But her love for Geraint saved her from faltering; she did as Geraint had ordered, thinking no evil of him who was treating her so ill. Patiently, for love is always long-suffering, she rode ahead, meekly dressed in her shabbiest gown. Did she keep silence as Geraint had bidden her? Yes, until love, which is always kind, made her speak. For sometimes, riding ahead, she would spy danger, and for love of Geraint, at risk of disobeying and displeasing him, she would run back and give him warning.

(6) But even then, so deep had his evil thoughts gone, Geraint made no sign that he trusted her. Instead he added burdens, tying the horses he had captured in the fights with highwaymen together, and making her drive them all. At length, he himself was wounded, and taken for dead with Enid into the castle hall of a freebooting lord. Patiently Enid set to work to nurse him back to health, despite the scorn of those who thought him dead and tempted her to leave him. It was then that Geraint recovering, but pretending still to be in a faint, learned how patient, faithful, and loving his wife had been, and, ashamed, confessed his evil but untrue suspicions, and took Lady Enid back to his home and hers, to win her forgiveness and make her happy.

(7) Talk simply of Enid's love for Geraint, noting the points wherein it shows the characteristics Paul names, her unprovoked patience and long-suffering, her freedom from evil thoughts concerning Geraint, her unceasing kindness, her modesty and good will. Talk of mother-love, its patience and good temper, so often met with ingratitude; and compare it with the easy way in which boys and girls often "fall out" with each other. Sins of temper may thus be met with a word of caution. Lead up last to the thought of the love of God and Jesus the Christ, so patient, so kind, so unceasing. End by letting the children learn 1 Cor. xiii. 4-7, 13, by heart.

(b) Senior Classes.

(1) "The greatest thing in the world" as the subject of the lesson should arrest attention here. Having named it, proceed to define it as love, or charity as Paul calls it, and give a brief exposition of 1 Cor. xii. Note (a) the things with which Paul contrasts charity (not to be taken, of course, in the mere sense of almsgiving), e.g., prophecy and the gifts of tongues so highly esteemed at Corinth; (b) its characteristics of patience and unceasing good will; and (c) its unfailing and enduring qualities.

(2) Consider how far it is true to say love is the greatest power in the world. Recall Napoleon's comparison of his empire based on force, and that of Jesus, so much more enduring, based on love. Men motivated by many things, sense of or lust for power, ambition, pride of learning, and so on. But love supreme in its binding power, i.e., power of knitting men together. Indicate some forms that love takes, e.g., mother-love and parental love in general, love of friends, broad feelings of humanity, love of God as seen in Jesus Christ. Other things divide men; love in all these ways unites.

(3) Love is the supreme Christian virtue. Compare the Christian virtues with the heroic virtues so highly esteemed in antiquity, and note how the latter have been widened and enlarged in their application and direction by the influence of Christian charity in the widest sense. That is the supremacy of love, that every other strong and manly virtue needs for its perfection the dynamic and the impetus of this holier Christian motive.

Miss Theresa Southall, Colley Gate.

Much sympathy is felt with Mr. and Mrs. B. Southall, of Colley Gate (Stourbridge Circuit), in the heavy loss that they have sustained by the death of their youngest daughter. Mr. Southall was for many years treasurer of our Stourbridge Circuit, and all his life has been associated with our Colley Gate Church. Theresa was a bright girl, sixteen years of age, greatly attached to the Colley Gate Sunday School, and for a number of years had been a collector for the Missionary Society. She had been ailing for some weeks, but nothing serious was anticipated. She died with great suddenness on Wednesday evening, July 27th. A service was held the following Sunday, conducted by the superintendent minister (Rev. W. H. Cockersole), and attended by her Sunday School class. The parents have been greatly comforted by the marked expressions of sympathy that they have received.



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REPORTS of Marriages, Silver Weddings, etc., intended for insertion in the Editorial Columns must be accompanied by a *pre-paid* notice of the event at the rate above specified.

DEATH.

CATLEY.—On July 21st, 1916, at Kenilworth, Cambridge Park, Wansstead, after a long illness, James Catley, aged 73 years.

MARRIAGE.

PLACKETT—BOWYER.—On 22nd inst., at Zion United Methodist Church, Long Eaton, by Rev. G. W. Potter, William Leonard, eldest son of the late William Plackett, Lace Manufacturer, Brookfield House, Breaston and Nottingham, to Elizabeth (Lizzie), daughter of the late George Bowyer, Draycott.

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Clapham Junction—(Mallinson Road). 11 a.m., 6.30 p.m.	E. Joselin	C. H. Buxton
Stockwell—(Paradise Road). 11 a.m., 6.30 p.m.	R. W. Gair	R. W. Gair
Fulham—Walham Grove. 11 a.m., 6.30 p.m.	J. P. Williamson	H. J. Ball
Fulham—Munster Road. 11 a.m., 6.30 p.m.	E. W. Warner	B. W. Hird
Park Crescent—Clapham Park Rd. 11 a.m., 6.30 p.m.	J. H. Blackwell	J. H. Blackwell
Newington—Brunswick. Gt. Dover Street. 11 a.m., 6.30 p.m.	G. G. Nicholson	J. Hawkins
PROVINCIAL.		
Bridlington—10.45 a.m., 6.30 p.m.	W. Conrad Balmer	W. Conrad Balmer
Brighton—Bristol Road. 11 a.m., 7 p.m. Stanford Avenue. 11 a.m., 7 p.m. Old Shoreham Rd. 11 a.m. and 7 p.m.	L. H. Court D. Watkins J. G. B. Corin	D. Watkins L. H. Court J. G. B. Corin
Bristol—Redcliffe Crescent 11a.m., 6.30 p.m.	R. T. Buttle	R. T. Buttle
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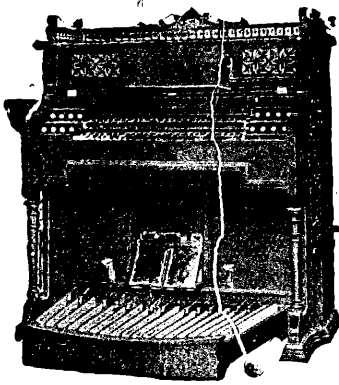
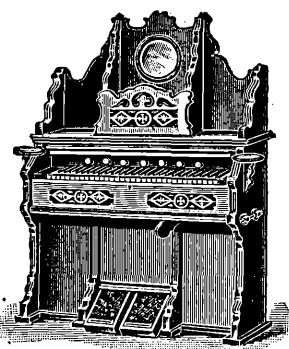
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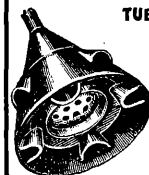
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